

DESIGN FOR LIVING

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Lesson Handbook
1945

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NOTE.—Comments and suggestions with reference to this Handbook and subsequent issues will be welcomed and should be addressed to Miss Alice Robson, Redesdale, Almondbury, Huddersfield.

The references to "Suggested Hymns" throughout this Handbook are to the *FELLOWSHIP HYMN BOOK (revised edition)*. For particulars of prices, etc., see page 174.

The N.A.S.U. Young People's Committee desires that all Adult Schools should co-operate with them in arrangements for YOUNG PEOPLE'S WEEK, May 20th to 26th (Citizenship and Social Responsibility), by getting younger members to take special responsibility in connection with this subject and with their meetings during that period.

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ANNUAL HANDBOOKS

We regret that the 1944, 1943 and 1942 issues are all completely out of print. The following are obtainable at the price of 1s. 6d., post free 1s. 9d. ; and 2s. 6d., post free 2s. 9d.

New Beginnings : 1941.	Paths to Freedom : 1935.
To-day and To-morrow : 1940.	Purpose and Experience : 1934.
This Changing World : 1939.	Life is Worth Living : 1933.
Achievement and Challenge : 1938.	The Claims of Life : 1930.
Towards Community : 1937.	The Wide Horizon : 1929.
Personality in the Making : 1936.	The Word in the World : 1928.
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GENERAL

The Adult School Movement: Its Origin and Development. By G. Currie Martin, M.A., B.D. (5s.)

Adult Schools: A Study in Pioneering. By Ernest F. Champness. (1s. 6d.)

Every Man in a World of Wonder. By J. E. Buckley and Alice Robson, B.Sc. - (6d.)

The Spirit of Adventure. By the late Wm. C. Braithwaite, B.A., LL.B., revised by Effie Ryle, M.A. (6d.)

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ONE AND ALL

The Adult School Magazine, price 2d. monthly, contains articles on educational and general subjects, news of Adult School work, lesson notes, etc. Annual Subscription 3s. Editorial and Advertisement Office, 30, Bloomsbury Street, London, W.C.1.

DESIGN FOR LIVING.

January 7th.

AN UNFINISHED CONVERSATION : Two Men discuss their experiences and hopes.

NOTES BY A. FRANK WARD.

Bible readings : Luke 24. 13-32.

Suggested Hymns : 56 (The Men of the Future); 49 (Then will He come).

Note.—Imagine two ordinary men who have little or nothing to do with Church or Religion, and who know nothing about Adult Schools, who have slipped into serious conversation unawares. Their ages are "fortyish" and they are fathers. Their names are Robert and Peter.

PETER : I say, Bob, I'm a bit worried about my girl Sheila ; she's nineteen and just over, and she's now in the A.T.S.

ROBERT : Why ! What's the worry ? She will be well looked after, clothing and food will present no difficulties and maybe she'll find the kind of companionship she wants. I've given over worrying too much about my youngsters. There's Phil in the Air Force and Jim in the Artillery ; Mary's still at home and too young to be doing anything special. P'raps I am glad she's in that stage just now.

PETER : Oh, yes, I know Sheila's clothing and food are all taken care of and perhaps "worrying" was too strong a word to explain my uneasiness. Companionship ! Yes, that, too, she'll get, but that touches me where I'm really sore, I think. You see, I've not found it easy to talk much with Sheila, so that I'd know her thoughts and she'd know mine. Fact is, I'm not often sure of my own thoughts about some things and I'd feel stumped if Sheila started pumping me about why I thought this and that.

ROBERT : Ah ! now you're getting home on me, old chap. I've had a good bit of fun and romp with Phil and Jim in my time, but if you ask me what they think and feel about some things—you know—the real deep things—I wouldn't know how to answer. Mary's a bit too young anyhow, I suppose, to have many thoughts, but she drops a few queer words occasionally which make me wonder,

and I suspect the young puss is trying to get at me and her mother and attempting to get a line on our ideas. P'raps she has discovered already I haven't got very many sound ideas about this queer planet and our life on it.

PETER : Look here, Bob, now we've got to this point, let's thrash it out a bit. We may not get very far, but I'd like just to air my mind a bit, even if it's only to find out if there's anything inside it. I'm not happy, either about things, or about myself, and that's the fact. This old world just gets me. What's it all about? Here we all are, right across the face of the whole earth—just smashing things up. Things that people have built up and preserved through centuries and which they liked to live with—just being smashed down or burnt up. Sometimes I feel as if I were living in a hopeless lunatic asylum. And Sheila and thousands like her all over the world are right in it. It's not pleasant to think of the world's kids just being left to do the best they can for themselves in a concern which is on fire.

ROBERT : It's queer you should blow things like that off your chest, Pete. Yes, I've got as far as that sometimes, and even a bit further. You know what I mean! When we were in the early classes at school we all liked starting a fresh page or a new exercise book. I've wondered if there's something like that in this smashing up business; and that p'raps it isn't only a "lunatic asylum" affair, but an attempt on everybody's part to make a fresh start. You see, it isn't only towns and cities and hospitals and art galleries going up in smoke. It's the whole world of ideas and beliefs about things, like conduct and morals—the whole thing seems to be in a state of shifting. I wonder if all the outside visible things like villages and buildings are getting smashed up because there's no stable thought—no settled convictions inside us to keep everything together. That's a funny thing to say, isn't it? But it's just come to me, like things do when one starts discussing.

PETER : Yes, that's how things do come to us, but it's so seldom folk really find themselves able to get to grips and open up what's on their mind. That idea about the inside things having something to do with what happens in the outside world is worth following through a bit.

ROBERT : Only the other day, Pete, I got a letter from Phil. He's a pilot now and was in the raid over Hamburg. Do you know, after I had read his letter, I found myself saying "Phil's a lucky chap! I wouldn't like his job, I haven't his pluck, nor do I know enough mathematics to do what he's doing, but at least he goes out on a job with a definite plan and he aims at a definite target, and it's the same when the Jerry gang comes over London—they've all got something definite to do." Then a letter comes along from Jim in the Artillery and he tells me about all the wonderful tackle he's using so that he can get accurate shooting at a definite target miles away. There's been lots of thought put into all that, Bob. I suppose the planes

and the great guns are instances of thoughts and ideas changing themselves, so to speak, into actual visible things.

PETER : Yes, there's no doubt about that. But that idea of yours about having a plan and something definite to do, and a target to aim at—that's interesting ! Wouldn't you say that's what's lacking for most of us ? I think, you know, that if I had more feeling of certainty about the things I do, and hope for, I'd find it easier to talk with Sheila and other youngsters—there'd be something to talk about and work together on.

ROBERT : Maybe ! But can we get back a bit to that question about ideas and how they work out into concrete things ? You see, when I'd finished reading Phil's letter about the raid on Hamburg, and done the bit of thinking to myself as I've told you, there came another queer idea. It's true the bombing plane that Phil's operating had a definite job to do and fulfilled the purpose for which it was designed, but that purpose is not the only one for which an aeroplane is suited. I remembered somewhere reading about aeroplanes being used by doctors in Australia to cover great distances and saving lives of folk in lonely districts. I suppose some courage was needed in both cases, and also the same knowledge of mathematics. And they both had definite plans and knew what had to be done.

PETER : I think I get you. I wonder what it is, right underneath, that decides the purposes for which things can be used. And there's another thing comes out of this point. Apart altogether from planes and guns ! I said just now it would be fine if I had real settled convictions and plans. Well, when I think of it, my life and yours really are full of plans. We plan for a holiday, or to buy a house and every day we're carrying out little plans at business and putting up targets to aim at. Yet one isn't very satisfied about it all, and it doesn't quite get me where I want to be. Then in the political world—I'm not much of a politician—I suppose the paths are littered with plans. Who's going to say what plans are good or bad ?

ROBERT : I say, Pete, we're getting rather deep, aren't we ? That idea about plans being good or bad, and who's to judge, gets me guessing. I wonder if that's part of the reason for both of us not feeling easy about discussing things with our children. If I started laying down what was good, for instance, and Phil or Jim or Mary started asking awkward questions, I'd feel uncomfortable because they'd soon discover that my own actions didn't square with what I preached, and I'd find it hard to say why I really thought a thing or a course of action was good or bad.

PETER : Yes. I suppose all of us find we get so busy and concerned about our various plans and do all sorts of things to carry them out, in business and politics, and we're uneasy because they don't often or always fit into something bigger than the plans themselves. I don't think I would mind discussing my plans with young Sheila if I was certain they all fitted into some decent purpose, and

like the pieces in a jig-saw puzzle fitted into a real good pattern or picture.

ROBERT : Pete, as a result of this chat I'm rapidly coming to the conclusion that we'd be able—I mean all the decent common people all over the world—we'd be able to start building up things again if we would all put our own short term personal or national plans, or cards, on the table, to see if they fitted in with what is good for everybody. I think we'd have to start by confessing we're all in the mess together, that none of us is free from blame. No one of us is big enough to put everybody else right. Coming back to personal things, I don't think Phil and I would find ourselves too uncomfortable in discussing intimate things, or would criticize each other too bitterly for making mistakes, if all our little plans and purposes took us some way towards building up a better kind of life, and did not conflict with our sense of right.

PETER : "Our sense of right"—I wonder how we get it. You know, Bob, my old mother didn't have this kind of trouble so far as I remember. She seemed to have some quite simple faith about the nature of life and the purpose of living. Of course her world was not so difficult, but I wonder if I'm right on that. Anyhow it seems to me that what you and I have got to now drives us to some belief or other about the nature of this old planet. Somehow we have got to get clear about its purpose. Maybe there is a God after all, who has implanted in us some idea of right. Until I get hold of some notion as to His purpose I guess I'll not be able to tell for certain whether either my plans or the picture they fit in are very much good.

ROBERT : Do you know, Pete, we've been talking quite a bit? Sometimes we scoff at talk and charge the women-folk with being good at it. I wonder if we men can't do pretty well. I feel better as a result of this gossip—like the old sinners must have felt when they had done their bit of confessing. I wonder if there is anything in what Christianity has to say about God and man and plans and all the rest of it. I wish there was some place where we could meet occasionally with some other folk and try to work through to some certainties about the things we could believe, and the ways in which we should act. It doesn't seem very safe to do much acting with things until we know the "what for" and the "where to".

PETER : I say, Bob, it would make a big difference to me and all my short term planning if I could find some philosophy of life—some foothold of faith which would sustain the striving and the hopes one has, and give to the whole of life some sort of direction. Perhaps, who knows, if more of us could get that, we should find better targets than London and Hamburg for our planes. It would save us from tangling up our lives in all sorts of contradictions and confusions, I guess. What do you suggest we could do about it?

Section I.

What is Christianity?

NOTES BY W. ARNOLD HALL AND ALICE ROBSON.

Some Books to read :

What Did Jesus Teach? J. A. Findlay. (H. & S. 3s. 6d.)
Essential Christianity. S. Angus. (Angus & Robertson. 6s.)
Christ and Present World Issues. E. Stanley Jones. (H. & S. 5s.)
Creative Society. John Macmurray. (S.C.M. 5s.)
A Short History of our Religion. D. C. Somervell. (Bell & Sons. 5s.)
The Gospel and the Church. C. E. Raven. (Hodder & Stoughton.)
Is Christ Divided? (Penguin Special.)
God and Human Progress. John Hadham. (Penguin Special.)
Basic Christianity. H. D. A. Major. (Blackwell. 3s. 6d.)

This series calls for hard and honest thinking rather than for a course of reading. It is hoped that Schools will talk over the points here raised, rather than obtain a speaker who may talk about something else.

(Bible Readings are suggested as they arise ; but a start may be made with Mark 3. 31-35 ; Luke 10. 25-28.)

January 14th.

I.—THE ANSWER OF THE GOSPELS.

Any attempt to discover the real meaning of Christianity must take us back to Christ himself, just as we must go back to Plato in order to understand Platonism, to Confucius in order to understand Confucianism, to Buddha and Mohammed in order to understand Buddhism and Mohammedanism.

Back to Christ.

It is a long way back to the Nazarene. So much has been added to and taken from and built around his Person, that it is not easy to unveil the Treasure.

“ We cannot take our Christian Tradition as any criterion of what Christianity is in itself; it represents what we have made of Christianity —an amalgam of acceptance and rejection.” —JOHN MACMURRAY.

Pressed back, can Christianity ultimately mean anything other than being a Christian? And can a Christian ultimately mean anything other than a *Disciple of Jesus*? Consider Nietzsche's remark that "there has only been one Christian and he died upon a Cross," and in the light of this compare the glib statement of the encyclopædia that there are now 750,000,000 Christians in the world—concerning whom the cynic remarked that he wondered where they lived! Many may claim to be disciples, but see the opinion of Jesus himself, in Matthew 7. 21-23 (Schools, please read). Many opinions about Jesus and his work may be entertained, but press back behind these to Jesus himself. "Nothing that was not essential to Jesus can be essential to Christianity" (Angus); and obversely, all that was essential to him is necessary in the Christian.

The Religion of Jesus.

Another way of stating the above would be to contrast the religion of Jesus and the religion ABOUT Jesus. The latter has all too often been mistaken for the former. Many have worshipped Jesus and worship him still; in this they may do well. But in so far as Jesus did not worship himself, their religion cannot be said to be precisely the same as his. Many have held views concerning his person and work and hold them still; but in so far as he did not hold those ideas himself, can they be of the essence of Christianity? Thinking his thoughts after him, living his life—is not that the essential? The difference between those whose religion is ABOUT Jesus and those whose religion is that of Jesus, is often illustrated in the refusal of the former to follow him in his ethical principles—in the refusal to obey his injunctions to disciples. These frequently declare his ethical teaching to be impractical or metaphorical or meant solely for private life. It is indeed strange that any should at one and the same time hail him as a god and discredit his precepts. To follow him is to accept his precepts and to share his practice.

It has been said that Christianity may be summed up in the two words of Jesus: "Follow Me." It is a mistake to suppose that such a summary makes an easy or easier thing of Christianity. "It makes it immeasurably harder; for whoever sets out to follow Jesus will have to go a long way" (L. P. Jacks)—a much longer way than most of us are likely to go. To follow him in his thought, in his noble living, in his gracious dying, is (literally) an awful undertaking. Was Nietzsche just about right after all?

Christianity and Christendom.

Again, we may emphasize the first principles of Christianity by contrasting Christianity and Christendom. Organized communities who hold opinions about Christ may move a long way from Christ himself. That is the idea behind the quotation from Macmurray (see above). It is also the idea behind the quotation from W. R. Inge

which concludes the next lesson. The process of moving away is a slow one, so slow as often to be imperceptible to those involved in it. In this connection consider the following, from the *Journal of Amiel* :

“Jesus will always supply us with the best criticism of Christianity, and when Christianity has passed away the religion of Jesus will in all probability survive. After Jesus as God we shall come back to faith in the God of Jesus.” (Easter Day, 1868.)

or again :

“What is specific in Christianity is Jesus and the religious consciousness of Jesus . . . The religion (too) which Jesus professed must be disentangled from the religion which has taken Jesus for its object.” (January 27th, 1869.)

If Christianity is at bottom Discipleship of Jesus, where can we find information concerning the historical life and thought which were his? If the real Christian stands for what Christ stood for, what did Christ stand for and where can we find it? For this we must go back to the *Gospels*. This will raise a preliminary question.

Are the Gospels reliable?

Fifty years ago and more this was a vexing question to seekers. For if the Nazarene had turned out to be a creation of the Gospel-writers, Christianity in the sense of certain views ABOUT Jesus would have been without foundation. This problem, however, is less oppressive to those who are content with the ideas and the life described in the Gospel pages. If these are the creation of the writers we should simply need to transfer our admiration to them and ask what were the essentials of their religious life. In point of fact, however, the Synoptic Gospels (Matthew, Mark, Luke) bear the clear impress of an outstanding personality behind them. A Figure clearly emerges from the accounts which are given. There is indeed no infallible evidence of the life of any character in history; there is only the testimony of reporters. Inference has to be drawn from the reports. Just as the unification of the French nation under Napoleon compels us to assume that there was a gentleman of that name, so the rise of the Christian Faith and Community requires a similar assumption concerning the Nazarene. The differences of detail in the accounts given by the witnesses serve but to confirm their united testimony. No two people tell exactly the same story in exactly the same words unless they are acting in collusion. Collusion arouses suspicion; general agreement, with minor variations, allays it.

The Facts behind the Gospels.

The first three Gospels, and even more so the fourth, contain more than Facts; they are interpretations of facts, and the historical reader has to endeavour to separate the two. The Gospels are by no means history books; they are “preachers’ notebooks.” Thirty

or forty years after the death of Jesus, the early Church felt the necessity for a written record of the Ministry and Teaching of the Nazarene ; the original eye witnesses were dying off and there would soon be no one left to tell the story from first-hand knowledge. There were the needs, too, of new disciples and converts, who had to be taught. It seems that at first a sudden ending to the material world, heralded by a miraculous descent by Christ from the sky, was expected ; Jesus himself appeared at times to share this hope. But as the hope was further and further postponed and continually falsified by events, reliance on a mere oral tradition regarding all that Jesus did and taught began to be replaced by a written one. "So Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered—without, however, recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow him ; but afterwards, as I said (attended) Peter who adapted his instructions to the needs (of his hearers) but had no design of giving a connected account of the Lord's oracles . . ." (from Papias, a Father of the Early Church).

"Form-criticism" is a recent branch of learning which calls attention not only to the documents behind our Gospels but to the units which make up their contents and to the various "forms" which those units take. Several types of "units of testimony" can be traced—short sermonettes, we might call them. Eye-witnesses of the life of Jesus, and especially the Apostles, would recall (in Christian meetings) : (a) Short stories told by Jesus, which culminated in a memorable word or saying of his ; (b) "Miracle stories" ; perhaps "stretched" a little at times, as we, too, are apt "to stretch the tale in order to convince." Mind-cures, which to-day we understand, would be considered "miracles" by the contemporaries of Jesus. (N.B. What is a "miracle" ?) ; (c) Events in the life of Jesus—where he went, what he had to endure, how he died, and so on. It was believed that in some form he had survived bodily death, and of this, too, the early preachers told. In our Gospels the units follow one another in an order which is by no means chronological. (The Chapter and Verse numberings were added 1,600 years later.)

The Life and the Teaching.

Behind these "preachers' notes," two broad elements stand out. *First*, the historical framework of the life of Jesus—his humble birth, his rapid growth in wisdom, his consciousness of the mission to fulfil, his inner spiritual struggles, his acts of healing power, his conflict with the religious dignitaries of the day (both priest and lay), his fugitive days with the voluntary brotherhood, his incrimination on ironic and false charges, his passion and death, his gracious, long-suffering and forgiving witness through it all—which pleads forever with all mankind to take the Highest Way, and finally his survival in some way of bodily death.

Secondly, the message of his *teaching* to his own day and to ours. There are, for example, the Key Sayings with which each remembered unit of the recorded tradition concludes ; there are also the collected groups of his Sayings which appear so prominently in what is called the Sermon on the Mount (though it must be realized that Matt. 5. to 7. represent not *one* sermon delivered on *one* occasion to *one* audience but rather a digest of scores of sermons delivered to scores of audiences on scores of occasions). A FAITH by which he lived is disclosed ; as also is the RULE OF LIFE which, exemplified in himself almost without parallel, is laid upon every disciple. Here surely is the kernel of Christianity.

Faith and Ethic.

The Faith and the Ethic of Jesus are inseparable (see Lesson Handbook, 1937, Section I). "Jesus came, preaching the Good News of the Rule of God, and Saying, 'The time is fulfilled, the Rule of God is at hand ; Repent ye and believe this good news.' " (Mark 1. 14-15.) Back of this created world is a Good Spirit, active in the affairs of man, and willing to give the Rule or Kingdom to all who will receive it ; willing to reveal the Kingdom in all who will discover it within themselves. Such receptivity demands repentance and a humble spirit both of enquiry and obedience. This means something like starting life all over again—a rebirth from self-ness into the unlimited love of God and Man. It is an exacting, "costing" ethic to which we are committed, and there is a Cross at the heart of the ethic. Private security and prestige are to be surrendered and forgotten. This is the pattern shown to us in the Mount.

We often speak glibly of Christianity as being a Way of Life. Have we realized that it is a Life out of Death ? Death to what ? Let each member ask himself, "Have I been born again ?" Then let each ask it of the other. What is the evidence of it ? Are we "Christians" yet ?

(Suggested hymn, if desired, to follow lesson : *F.H.B.* (new) : 113.

January 21st.

II.—TREASURE IN EARTHEN VESSELS :

(a) The New Testament Church.

Suggested readings : Acts. 2. 41-47 ; 4. 31-37 ; Eph. 3. 8-21.

In the story of the Early Church, told in the Acts, and in the thought of the Early Church, reflected in the Epistles, we move into a rather different atmosphere from that of the Synoptic Gospels.

There is a shift of emphasis from the testimony of Jesus himself to the testimony of others concerning him ; a shift from what Jesus thought and taught to what the early "Christians" thought and taught. The historical Jesus becomes the Cosmic Christ, whose life is now regarded and described as a transaction between God and man. We are at the beginning of the "Religion about Jesus." It is true that the Epistles were written mostly before the Gospels ; it is also true that Gospel writers wrote with definite theological opinions about Jesus. But whereas in the Gospels the emphasis is laid on the things which they could report Jesus as having said and done and thought, in the Acts and Epistles such references are rare and incidental.

The Prevailing Atmosphere of Belief.

The "Resurrection Faith" was prominent in the minds of both Apostles and converts. Supernormal, psychic appearances of Christ had been enjoyed, it was claimed, by some 500 people (1 Cor. 15. 5-8). Converts were called upon to believe that this had happened, to repent of their sins, and to be baptized (Acts 2. 38) in the name of Jesus. They were to believe certain things about Jesus, e.g. that he was the Son of God (Acts 8. 37). More than this—it was held that Jesus would return from the heavens in power to judge the world, to "take his servants up," and to consign to age-long punishment the unbelievers and the wicked (read Jude, 1 Peter 3, 2 Thess. 2). This Hope of a Second Advent had to be continually deferred and the deferment was sometimes explained by saying that a thousand years are but a day. Disappointment, however, was deep, for Jesus himself had at times in the days of his flesh used words which encouraged such expectations (see Schweitzer's *Quest of the Historical Jesus*).

Pentecost and Communism.

These high hopes had been confirmed, some six weeks after the death of Jesus, by the experiences of Pentecost in Jerusalem. Various explanations of what there took place have been offered. It was an occasion of great emotional excitement and, under the Apostles' preaching, resulted in spiritual renewal for some thousands of people. Pentecost was a definite experience, whatever interpretation may be put upon it. The test of any "religious revival" is the quality of life—individual and corporate—to which it ultimately leads. By this test, Pentecost was a creative moment, for it led those who were influenced by the Apostolic preaching to enter a form of communal economic life together (read Acts 2. 44-45 ; 4. 32, 34-35, noting each phrase carefully). There must have been more direct reference to the life and teaching of the Nazarene, on the part of Peter, than the account of his preaching suggests, for the Voluntary Brotherhood which emerged for the "converts" was a direct continuation of the life which the Twelve had lived with Jesus.

(J. A. Findlay). That the experiment broke down no more discredits it than a relapse from righteous living into sin discredits the Good Life. In so far as the early disciples were living out ideas which were fundamental to the mind of Jesus, they were Christians.

Paul and Paulinism.

Half-way through the Acts we move into the life story of one of the world's greatest missionaries, who was at once an intellectual and an enthusiast. For this and other qualities he has been rightly and naturally admired. Psychologically he was exceptional, as his dramatic "conversion" on the Damascus Road, his claim to have had "visions," and other evidence reveal. Abilities are of course no guarantee of the truth of opinions held, for contrary propositions have been defended through the centuries by people of equal (intellectual and moral) ability; yet they are great assets in the execution of one's purpose. In the main, Paul of Tarsus was less interested, as he himself admitted (read 2 Cor. 5. 16), in the historical Jesus than in the "Risen Christ". With the help of Greek and Hebrew thought-forms he declared a Cosmic Christ who as intermediary betwixt God and man—deemed for the most part as afar off from each other—completed a transaction by which the two were brought together, or by which the world powers of evil were overthrown. Still further interpretations have been built upon this transaction, some of them acceptable to readers and some otherwise. Whatever we personally think about them, it is clear that the thought and religion of Jesus have given place—however naturally—to the thoughts and beliefs of those who came after him. He has himself become an object of worship. Something similar happened to Gautama the Buddha, so that it now takes scholars all their time to extricate him from what is popularly called Buddhism. What do readers conclude from these things?

It is none the less true that in Paul's Epistles, and so by implication in the life of the New Testament Church, are preserved many great passages of literary beauty and spiritual understanding. 1 Cor. 13, and indeed several other chapters in that letter are high achievements of the spirit. His Epistle to the Ephesians abounds in thoughts and phrases of superb dignity, though some say it cannot be of Pauline authorship (for the evidence for this, see a good 20th-Century commentary).

Other Literature.

The Johannine literature, too, is more interpretative than historical. The fourth Gospel and the letters of John (of plural authorship) utilize the best Greek philosophy and the Gospel preaching of Jesus in order to propound and illustrate the two-fold equation, viz. "Eternal Life equals life in all its fullness equals the Kingdom of God" (C. H. Dodd). Once again, assent to certain propositions regarding the person of Jesus is required of the disciple

by the Church (1 John 5. 12-13). Much of this writing is beautiful and true, but it is commentary on Christianity rather than Christianity itself. It is, however, much to be preferred to the vindictive tones of the Book of the Revelation (written by another "John"). "The ravings of a drug addict" is Mr. Shaw's description of the latter. We may not ourselves go as far as that, but we cannot help but note its thoroughly threatening nature, its bronze-age conception of God, its return to primitive levels of piety which Jesus far transcended. "A tract for hard times" may have been needed, but the "Sermon on the Mount" and the "foolish weakness of the Cross" of Jesus have vanished.

The Beginning of Church History.

The early "Christians," sent out in twos by Jesus, were all laymen, though some had special functions. So were the early Buddhists. Some say that all Christians should be so still. In the Epistles of the New Testament we can trace the beginning of the "separated" orders, of the growth of professionalism in Ministry, of sacerdotalism and ceremonialism. The long, often sad, story of the "Christian Church" had begun. Baron von Hügel calls the history of the Church "the Via Dolorosa of the Spirit." Christendom had begun to supersede Christianity. The next lessons will recall the development of the organized Christian Church through early and later centuries. Meanwhile, Schools might ponder the following two quotations :

"The transformation of Christianity into a conservative religion is the result of the official acceptance of Christianity in Europe."—JOHN MACMURRAY.

"Every institution ends by strangling the idea that gave it birth."
—W. R. INGE.

January 28th.

III.—TREASURE IN EARTHEN VESSELS :

(b) The Early Church.

Bible readings : These will be found in the notes.

Suggested hymns : *F.H.B. (new)* : 89, 364, 161.

"God is goodness, God is love. Christianity was the breaking in of this sublime truth into humanity. It was first the declaration, then the demonstration, that God is goodness and God is love."—R. F. HORTON, *The Early Church*.

The early chapters of *Acts* and the letters of Paul show what joy and confidence this "sublime truth" brought to those who received

it, and what power it brought into their lives. What then hindered this tide of new life from sweeping over the world? A few suggestions only can be offered in these notes.

1. Perplexity.

The friends of Jesus believed that he would shortly return in great power and bring in a Golden Age of justice, a new, divinely ordered, world society, and their converts shared this belief. When years went by and no miraculous Second Coming was seen, perplexity naturally resulted. The Christians of Salonika were especially troubled when some of their company died, with the promise still unfulfilled. (Read 1 Thess. 4. 13-18, 5. 1-11, and 2 Thess. 2. 1, 2.)

"Almost two centuries passed before Christians came to realize that the task of the new religion was not simply to rescue a few saved persons from the menace of impending doom. Only slowly, and at first almost unconsciously, Christianity perceived that it was faced by the far more comprehensive task of rehabilitating the existing order through the tedious and often precarious process of living the Christian life in all the varied relationships of society."—CASE, *The Social Triumph of the Ancient Church*.

2. Party Spirit.

A serious hindrance was the growth of faction. No two apostles would give their message in exactly the same way, and their converts ranged themselves in opposite camps with enthusiasm. (Read 1 Cor. 1. 10-13, 3. 1-6.) This partisanship is a childish attitude, Paul says; the adult Christian should have outgrown it. (Have we outgrown it yet?) It is earthly, unspiritual, altogether unworthy of those to whom has been granted "the light of the knowledge of the glory of God in the face of Jesus Christ."

3. Temptations of the Flesh.

Christians had to live in a world where strange ideas about religion resulted in strange practices, and in such towns as Corinth and Ephesus it must have been difficult to preserve simplicity of faith and purity of life. Many gods and goddesses were worshipped in the ancient world with rites which included immoral practices. There were Church members who declared that since they had been set free from bondage to law, and were living under grace, they were at liberty to indulge in all the practices of their non-Christian neighbours. Such may have been the Nicolaitans, referred to in two of the letters in *Revelation*. (Read Rev. 2. 1-7.)

4. Temptations of the Mind.

The first Christians must often have had to defend their faith in argument, for they lived in a time when religious and philosophical ideas were much discussed. There were the Gnostics, who claimed that they *knew*, by means of a direct revelation, and that their

knowledge was not accessible to outsiders. They believed that the everyday world was dark and evil, in absolute opposition to the heavenly world of light, and that to mortify the body was to help the soul in its climb from one world to the other. How far the Gnostics influenced the Christians it is hard to say, but as the years went by many Christians came to believe that their only hope of salvation lay in forsaking a world in which it was impossible to live a pure life, and took refuge in caves of the Egyptian desert ; the salt of the earth, as Rendel Harris said, went to lose its savour in the wilderness, leaving the rest of humanity to rot in the cities. One hermit lived for three years in a dried-up well, another in the middle of a thorn-bush.

There was much disagreement about the Person of Jesus. Was he God or man ? Marcion (about A.D. 140) taught that he was a new God, suddenly appearing in the world, and human only in outward appearance. Marcion was troubled by the contrast between God as represented in certain parts of the Old Testament and God the Father of Jesus, and finally he rejected the Old Testament altogether. We owe to him the compilation of the first New Testament, consisting of the greater part of Luke's Gospel and ten of Paul's letters. The Marcionite Church survived until the fourth century, by which time heresy-hunting had got well under way, and it was cruelly stamped out, but speculation about the Person of Jesus continued to divide the Church.

“ If this Jesus were identified with God, how was it possible for the infinite to be comprehended within the finite ? If he were but man, then what was the source of his amazing power over human lives ? ”
—HADHAM.

5. Persecution.

The increasing insistence on the worship of the Roman Emperor brought trouble to Christians, not primarily on religious grounds, but because anyone who refused the formal act of homage was suspected of being a rebel and a danger to the State. Not all the Christians were “ faithful unto death,” and there was bitter controversy over the question of readmitting to Church fellowship those who had given way. But the army of martyrs (witnesses) was a noble one. Two instances may be given. *Ignatius*, Bishop of Antioch, was thrown to wild beasts in a Roman amphitheatre. “ Now I begin to be a disciple,” he said. “ He who is among wild beasts is near to God.” *Polycarp*, Bishop of Smyrna, when urged to save his life by acknowledging the Emperor's claim to be worshipped, replied, “ Eighty and six years have I served Him who has never done me wrong. How then can I blaspheme Him now, my King who saved me ? ”

February 4th.

IV.—TREASURE IN EARTHEN VESSELS:

(c) The Church in the Middle Ages.

Bible reading: John 15. 1-8.

Suggested hymns: *F.H.B.* (new): 88, 63, 353.

To attempt in three pages to sum up a thousand years of history would be absurd. The "Middle Ages" stretch from the fifth century, when Rome was sacked by the Goths and its great Empire collapsed, to the fifteenth century of great discoveries. In it Columbus discovered America and the minds of men in Europe discovered the fascination of the search for knowledge. All that can be done is to look at one or two outstanding personalities among those who built up the great power of the Church and to gain some idea of how that power was exercised; to note, moreover, how, when its life seemed at a very low ebb, the Church was over and over again revitalized; life-giving sap flowed once more through the branches and they bore fruit.

"The so-called Christian Church was (and is) only partly Christian, and its history is the history of the struggle of the better elements in the Church to make the Church more truly Christian."—SOMERVELL, *A Short History of our Religion*.

St. Augustine.

After the downfall of Rome, some people blamed Christianity, which during the fourth century had become the official religion of the Roman Empire. The old gods would have protected their city! Augustine, Bishop of Hippo, answered these critics in a book *Concerning the City of God*, in which he contrasted the old Rome, built up by valour and self-denial, but allowed to fall into decay through luxury and vice, with a new and more glorious Rome, the Christian world which God rules. The idea is magnificent, but a very materialistic interpretation was given to it as the Church organization, modelled on that of the Roman Empire, became increasingly powerful, and gifts of land and other property made it enormously wealthy. Bishops were great landlords and ministers of state, and the Pope, as Bishop of Rome, was the greatest of all.

Hildebrand,

who became Pope Gregory VII a few years after the Norman Conquest of England, held that the Pope, as God's Viceroy on Earth, ought to be supreme over all the Kingdoms of the world. Bishops, he said, should be appointed not by the rulers of their respective countries but by the Pope. The Emperor Henry IV (of the revived "Holy Roman Empire") objected, and tried to depose Gregory,

who promptly excommunicated the Emperor. Henry's subjects rose against him.

"Henry fled to Italy and sought the Pope; his only escape from political ruin was through penance. For three days and nights, so runs the story, did the Emperor humbly wait in the courtyard of the castle of Canossa, where the Pope was staying, before the Pope would consent to admit him."—*SOMERVELL*.

The Church in control.

For the next four hundred years the Church was the most powerful institution in Western Europe. Its sanction and goodwill must be secured for any important undertaking. Newly discovered lands overseas were allotted by the Pope to the Kings who were his most faithful adherents. Every man at birth was accepted into the Church, and his every action was subject to control by the Church. Financial dealings were not outside its province, e.g. the fixing of a "just price" and the forbidding of "usury" (*God and Human Progress*, chap. Five.)

Where, in all this magnificence, was the Christianity of Jesus Christ? At the other end of the ecclesiastical scale was the parish priest, and sometimes he was a humble faithful servant of his Master, like Chaucer's poor parson of the town—

"For Cristes lore and his apostles twelve
He taught, but first he followed it himself."

But Langland, in *Piers Plowman* (14th century), describes a priest who can find a hare in the field more readily than he can read the Lives of the Saints, and knew rhymes about Robin Hood much better than his Paternoster. To Langland he is the type of Sloth, one of the seven deadly sins. In 1222 there were five priests in the diocese of Gloucester who could not translate the first Latin sentence of the Canon of the Mass.

But now look at the other side of the picture. In the sixth century St. Benedict (see lesson on p. 158) had laid down rules for useful work, both manual and intellectual, for those who, though separated from the world, did not crave for dried up wells or lofty pillars. The monasteries were "oases of culture . . . harbours of refuge from the storms of unceasing war and pillage" during the Dark Ages. When they had become rich and self-centred, the orders founded by Dominic and Francis dedicated themselves to serving God in the persons of the neediest outcasts of humanity. In 1221 the first friars came to England, barefoot and destitute, and settled in the poorest quarters of the towns, learning, teaching, and working among the poor and the sick. Both Dominicans and Franciscans instituted an Order for women, and the "Third Order" allowed devout men and women to continue in everyday family life, combined with more than ordinary prayer and good works. St. Catherine of Siena was a Dominican Tertiary. (See lesson for November 16th, 1941.) St. Thomas Aquinas, born about the time

of the death of St. Francis, and educated at Monte Cassino and Naples, has been called "the glory of the Dominicans." In his writings he summed up all the knowledge and thought of his time about the universe, and showed that religion is rational, and reason is divine. Knowledge and faith, therefore, can and must agree. His work is "an imperishable landmark in the history of human culture."

Branches of the Vine might and did wither, but its Life kept pushing forth new growths, sometimes in communities, sometimes in solitary meditation and striving after God. There is no space to mention the Mystical Christians, but here is a quotation from the author of "The Cloud of Unknowing," foreshadowing Browning's "Rabbi Ben Ezra":

"For not what thou art, nor what thou hast been, beholdeth God with His merciful eyes; but that thou wouldest be."

February 11th.

V.—TREASURE IN EARTHEN VESSELS:

(d) Stumbling-blocks of To-day.

Bible reading: James 2. 1-17.

Suggested hymns: F.H.B. (new): 4, 47, 12.

Let us face facts. Many people, even in officially "Christian" countries, object to Christianity for a variety of reasons. The aim of this lesson is to examine some of these objections.

I. Class-consciousness.

How far is the reproach of James, in the above reading, justified to-day?

"See through the vestry comes a noble lord!
The common entrance cannot well accord
With his nobility! Silk curtains green
Inclose him round, by vulgar eyes unseen."

Those lines were written in the very early nineteenth century, when the Squire's pew, not only curtained but cushioned and warmed by a fire, was the symbol of alliance between the Church and social privilege. When livings were the gift of wealthy and sometimes capricious patrons it must have been difficult for the clergy not to grovel at times—though not, one hopes, as abjectly as Mr. Collins before Lady Catherine de Bourgh. To-day, many class distinctions have vanished, but lack of education may be felt as a real difficulty by the church member who wants to take a share of committee work but finds that he (or she) is at a disadvantage in expressing views for sheer lack of words.

2. Ecclesiastical Aristocracy.

The Christian Church was born into a world dominated by the Roman Empire, and Roman ideas inevitably left their impress on its organization. Large and imposing houses for the higher orders of the clergy ("palaces" for Bishops), titles of respect, a distinctive dress, seats in the House of Lords for some of the Bishops, strict rules of precedence ("We can hardly ask the Canon to pronounce the Benediction if the Archdeacon is on the platform")—are these things in keeping with the way of life of Jesus? The Malvern Conference of 1941 on "The Life of the Church and the Order of Society" declared: "There is urgent need that the Church of England should radically reorganize its own economic and administrative system, and so reconstruct this as to make it an expression of unity of purpose and especially of brotherhood in the ministry."

3. Disunity in the Church.

"There is in the world a power which unites men across all divisions—the power of the Gospel. But to a tragic extent this is obscured by the divisions among Christians themselves." (*Is Christ Divided?* p. 8.) The record of successive wrangles and divisions is a sad one, and yet it witnesses to the sincerity with which beliefs were held. Men who came to see some hitherto unrevealed facet of Truth held it to be so important that they must separate themselves from their fellows who refused to see it. Up to the end of the nineteenth century the leading of the Spirit seemed to result in more and more separation, but since then there has been a real drawing together, in many parts of the world. In China, a United Christian Council was formed in 1922; the British Council of Churches came twenty years later, but it has come. "Religion and Life" weeks held during the last two or three years in many centres have been organized by the joint effort of all denominations except the Roman Catholics, and they have, in some instances, joined in the concluding meeting. Plans for the rebuilding of Coventry Cathedral include a Christian Centre of community service, and a Chapel of Unity to be shared by Free Churches and Anglicans. (Read, if possible, *Is Christ Divided?*, a "Penguin Special" edited by the Archbishop of Canterbury.)

4. Opposition to Progress.

It is unfortunately true that religious leaders have often championed the existing social order and opposed certain much-needed reforms, but it should be remembered that the abolition of the slave trade and of slavery itself in British dominions, and later in the U.S.A., was the result of a crusade led by deeply religious persons; Clarkson, Wilberforce, W. L. Garrison, Mrs. Beecher Stowe, and J. G. Whittier, to mention only a few. John Howard and Elizabeth Fry expressed their Christian faith in working for prison reform. In our own day the Archbishop of Canterbury has

uncompromisingly condemned the three great social evils of bad housing, malnutrition and unemployment, and the Malvern Conference declared : " Where the rights of property conflict with the establishment of social justice or the general social welfare, those rights should be over-ridden, modified, or, if need be, abolished."

The record of the opposition of organized religion to scientific truth is an unhappy one. The authority of the Church has disapproved of independent views, even if those who held them were in religious orders (Roger Bacon, the thirteenth century philosopher, was a Franciscan friar) and has tried to put them down by severe measures. In the nineteenth century, Bishop Wilberforce tried to silence T. H. Huxley, Darwin's champion, by ridicule, but his shafts were turned against himself. More recently, " Dick " Sheppard's readiness to use the new invention of radio to broadcast a religious service was not approved by his superiors in the Church.

5. The Church and War.

Most branches of the Christian Church give an official sanction, even though a reluctant one, to their country's participation in war. Yet the world Conference of Churches held at Oxford in 1937 denounced war as evil, and there are deep divisions between Christians on this matter. At the same time, there is an attempt to bridge the gulf by united effort to remove the causes of war. (Read, if possible, the Section " Pacifists and Non-Pacifists," by Archbishop Temple and Canon Raven, in *Is Christ Divided?*)

6. Second-rate Christians.

Perhaps the most serious stumbling-block of all is the unsatisfactory witness of the average " Christian ". Consider the following quotation :

" The dangerous dividing lines to-day will not be found between one Church and another ; they will be found, if at all, between the more convinced and the more conventional members of each and every Church."

How much weight do you attach to each, or all, of the foregoing objections ? What others can you add ?

February 18th.

VI.—WHAT DO WE BELIEVE ?

Suggested reading : Eph. 4. 1-25.

Any individual or society which claims to be Christian must be one which takes its Faith and Ethic from Jesus, and that—not in name or theory only, but in the conduct of life. Adult Schools

claim to be Christian, in basis and ideal. While humbly acknowledging our shortcomings, as Schools and persons, we might therefore gather up our outlook as disciples thus :

1. This is God's World.

This is the basic affirmation behind all the life and thought of Jesus. Behind and in this universe of being, there is creative power. That is fact, not theory. We ourselves, and all that is, are the consequence of creative power. From it, all came ; in it, all exist ; without it, nothing is at all. Creative power is the sovereign, basic, indubitable fact. Jesus thought of that creative power in spiritual terms. The Anglo-Saxon word for such ultimate mental creative power is "God." Immanent in all creation, God is an active agent in the universe—and especially in the affairs of men, in whom (as Shelley said) "the universe beholds itself."

The term "Fatherhood," as applied to God, is (like the word "King") a figure of speech derived from human relationships, in this case domestic relationships. It signifies the creative, intelligent and reliable goodwill from whose operation and life our own being is derived. And since all have the same ultimate origin, we may speak not only of the Universal Fatherhood of God but also of the Universal Brotherhood of Men. It may be true that Sonship and Brotherhood are potential rather than actual (see J. A. Findlay) ; we may have to "*become*" Sons of God (Matt. 5. 45), in the sense of realizing and outwardly exhibiting our fundamental relationship to one another and to God. The basic relation, however, remains original and ineradicable. Jesus spent his life of ministry in urging men on to the type of living which realizes their Sonship and Brotherhood and brings them within the Rule of God—which must ultimately prevail. God has the Kingdom to give ; and men are capable of receiving it. This is indeed Good News. The world is friendly to our highest aspirations.

This, however, does not mean that God will protect from physical danger or give material security. Yet we often teach children so. Is not this a mistake ? The sparrow falls, and God falls with it (Matt. 10. 29).

2. The Rule of God, Present and Future.

"Jesus came preaching the Good News of the Rule of God, and saying, The Rule (Kingdom) of God is at hand ; Repent ye and believe the Good News (gospel)." (Mark 1. 15.) Read also Luke 12. 31-32. This reign or rule of God is not a far-off event, beyond the skies, preserved for a future date, supernatural ; it has already begun and is a spiritual law written deep in men's hearts (Luke 17. 21) : It is a sort of hidden treasure, waiting to be discovered and made our own. Only the full realization and outward consummation of it may properly be said to lie in the future. Its partial presence was

evident in the life of Jesus, who did the Will of God from day to day. (Reed Matt. 12. 28; Luke 11. 20. Some (e.g. Dodd) say this means that Jesus brought the Kingdom; but Otto and others affirm that the Kingdom is here declared to be bringing Jesus. On either view the Kingdom is present in him and in the likes of him in every age.) In him the Good Will of God was brought to full expression. He sought to bring mankind to the haven of God's Rule. Not that it is easy for any to enter; to do so involves a process which takes time, like the growth of a seed or the action of yeast; harvest is a slow affair, though a crop may ripen quickly.

3. The Unruliness of God's Subjects.

The life of Christ served to show how little God's rule is yet realized in the lives of men. His Good Will is not accomplished; for we are all SINNERS, some very much so. In the days of his flesh, sinful men conspired together to get rid of Jesus because they did not like the exposure of their own unwholesome motives, as those motives could not help but be exposed by the white light of his thought and conduct. By the light which fell from that life, they could read the small print of their own spirits and, like the large print also, it did not make good reading.

By the same test—the life and thought of the Nazarene—we are still sinners, living for the most part outside the Rule of God and disobedient to his Will. *Why?* A good deal of this obstinacy and unloveliness can no doubt be put down to the *past*; we each brought with us ancestral tendencies, dispositions, etc.; we are the products of evolution, and have retained many traces of our animal origin; it will take a long time to work these out of our systems. Something of our sinfulness may be ascribed to the very nature of our being—our finitude, our self-ness, our individualness. And some of it seems a sort of downright obstinacy, without excuse—the trouble residing in the will or (more correctly) in the “won't.” Sin nevertheless remains sin—the frustration of, and disobedience to, the Will of God for the world. Some say that we are impotent to rise above it and that it rests with God (presumably from outside) to intervene. It is surprising that no such intervention takes place, if the matter rests no longer with man himself. In one way or another, by our acknowledgment of the need for response, we are driven to a further consideration.

4. Man's Capacity for Repentance and Obedience.

Our belief in the Immanence of God in creation implies it. The entire ministry of Jesus is witness to it. There is “that of God” in all of us—struggling to come to birth—which can and must be reached, however difficult and no matter how long it may take to reach it. One expression of this faith runs as follows (let the School examine it clause by clause): “We believe that every

man, be he who he may, has within himself some germ or seed, or gleam of light that is of Divine origin, and that Jesus Christ, who came to reveal the love of the Eternal, unveils that reality within us ; and that his Spirit, by whatever name it is known, and in whatever religion it appears, is able to touch and awaken that divine element, so that, passing from strength to strength, it can transform us and make us what we ought to be, changing the beast in us into man, bringing good out of evil, and light out of darkness, and life out of death, and so bringing us to some understanding and some doing of the will of our Maker—from Whom we came, and to Whom we shall return.”

But the life of brotherhood and obedience to which true repentance from sin can and must lead is not for one moment an easy attainment. Jesus declared it to be almost unspeakably hard. (Read for example, Mark 9. 43-47 ; Luke 10. 21-23 ; Luke 9. 57-62.) It involves a death to all forms of self-ness and a being born afresh into community and love ; a dying to live. The poets at their best confirm this. It is possible but immensely difficult, both for thought and practice. It is costly, on our present plane. It means becoming a child again (Mark 10. 15 ; Matt. 18. 4).

5. Christ our Pattern and Saviour.

Jesus has gone before us, having made trial of all our experience and shown us the way through. One writer calls him our Forerunner (Heb. 6. 20).

“ He leads us through no darker rooms than he went through before,” and they are rooms which lead to the light. Another writer calls him the first-born among many brethren (Rom. 8. 29). He himself spoke of leaving us an Example, which he regarded us as capable of following. To model life on his Pattern is indeed to be saved from sin and self. All who seek to follow in his steps, all who seek to live—whatever the cost—in obedience to him and thus in obedience to the Good Will of God (Who from all eternity seeks to see his Will performed in the life of every creature)—they indeed may be termed Christian. But it is *Action* which remains, as Jesus said, the acid test ; “ he that does the Will shall know the doctrine.” “ Not everyone that says . . . but he that does the Will . . . ” (John 7. 17 ; Matt. 7. 21).

The remaining lessons in this book are intended to help us to discover the kind of life which Christianity, conceived in this way, commits us to as individuals and as communities. To see the world of affairs and indeed the whole of life from the standpoint and according to the standards of Christ, and to plan it and live it so, is surely at once the destiny and the supreme achievement of the human race.

February 25th.

"THE GREEN PASTURES."
A Play by Marc Connelly.

NOTES BY GWEN PORTEOUS.

Bible reading: John 14. 1-14.

Other references:

Ol' Man Adam An' His Chillun. Roark Bradford.

The Green Pastures. Marc Connelly. (Penguin Edition. 9d.)

Suggested hymns: 365, 359, 349, 348.

It is very much hoped that no one will be hurt by the extreme familiarity and naturalness of the approach to God or by the words put into the mouth of God in this play. A great deal depends upon the way it is introduced. Try to convey some feeling of the place of the negro in history and especially of his history in the Southern States of America. During this war negroes have made themselves almost beloved in our country. If any contacts have been made with any members of the group it will be wise to start there.

Listening to Negro Spirituals either sung or recorded will give a sympathetic background to the play. Care should be taken right through to show that whatever the scene in which God appears, or whatever words are used by him or in approaching him, an atmosphere of deep reverence and love is present, a reverence so much deeper and more real than the more conventionally phrased words of worship sometimes convey. Try to make sure at the outset that everyone understands that the play presents a developing idea of the personality of God. He is seen quite differently at the end of the play.

Read carefully the whole of the Author's Note introducing "The Green Pastures."

Having safeguarded as far as possible the play from misunderstanding and the reader from being hurt, it is suggested that the lesson might take the following course. A variety of presentations is possible.

1. A few minutes must be spared for the place of the negro in American history. See pages 202-204, *The Claims of Life*, Lesson Handbook, 1930. Enough material is provided there. If this is not available, see the chapter dealing with the Colour question in *America Comes of Age* (André Siegfried. Cape.) Failing this too, see *Christianity and the Race Problem*. (J. H. Oldham. Student Christian Movement.) See Index references to U.S.A. Negroes, etc.

2. Remind members of their own early difficulties in picturing God, Heaven, the creation of the world, the miracles, etc. If they

have forgotten their own early pictures they will have had, no doubt, their difficult moments trying to straighten things out for their children. We can be sympathetic with the negro in the early part of the play. We may wonder whether he has not leapt ahead of us in intuitive wisdom and insight before the play closes.

3. PART I. *Scene 1.* Mr. Deshee, an elderly negro preacher, tries to straighten things out for a group of little negro children in a corner of a church in Louisiana. Carlisle is puzzled about Creation, as well he might be.

MYRTLE : "What did God look like, Mr. Deshee?"

DESHEE : ". . . When I was a little boy I used to imagine dat He looked like de Reverend Dubois. He was de finest looking ol' man I ever knew. Yes, I used to bet de Lawd looked exactly like Mr. Dubois when He walked de earth in de shape of a natchel man."

MYRTLE : "When was dat, Mr. Deshee?"

DESHEE : "Why, when He was gettin' things started down heah. . . . Pretty near one o'clock, time fo' you chillun to go . . .".

From which it will be seen that Mr. Deshee in a predicament behaves just as we all do. The rest of the play presents the negro figuring things out for himself.

Scene 2. This is pre-creation Heaven; its country is very naturally a glorified Louisiana or Carolina scene; its enjoyments are those of the highest flights of happiness in negro experience; God is like the most handsome, dignified, negro preacher. Both he and the angels are, of course, coloured. The scene is like a happy Sunday School party where the negro has the things he likes best, a fish fry, boiled custard and a ten cent. cigar. God is pictured as enjoying all this, even sharing in it. As the scene proceeds, an atmosphere of reverence steals over it. God acknowledges a certain incompleteness about Heaven, and, in a scene of perfect silence and awe, he creates first the earth, and then, man.

GOD : "Gabriel, I'm going down dere."

GABRIEL : "Yes, Lawd. . . ."

GOD : "You know dat matter of dem two stars?"

GABRIEL : "Yes, Lawd."

GOD : "Git dat fixed up. You know dat sparrow dat fell a little while ago? T'end to dat, too . . . I'll be back Saddy."

Already God is one who cares for stars, sparrows and little negro cherubs who climb all over him during the scene.

Scene 3. This is one of the loveliest in the early part of the play. It is set in the Garden of Eden and shows God making his first acquaintance with Adam. Read the stage directions carefully. There is only one thing wrong with Adam. He needs a family.

After the creation of Eve and the setting of the two in a beautiful fruitful garden, God seems to make his first mistake.

"You two jest enjoy yo'self."

From this mistake comes the experience which leads to the wonderful climax at the end of the play.

Scenes 4 and 5. These may be missed. They show God's first contact with sin and his lovely spirit of patience with it. They also show what was the negro idea of sin. After the murder of Abel, God says :

"Adam an' Eve, you better try again. You better have Seth an' a lot mo' chillun."

But this did nothing to mend matters, and at the end of Scene 5 we see God beginning to be depressed.

"Bad business. I don' like de way things is goin' at all."

Scene 6. This takes place in God's private office in Heaven. Gabriel and God discuss the affairs of Heaven. Cherub Christina Montgomery's wings are molting out of season and the moon is giving trouble.

God : "Is dere anythin' else you ought to remin' me of? . . . de poor little earth. Bless my soul, I almos' forgot about dat. Mus' be three or four hund'ed years since I been down dere . . . I was displeased wid de mankind I has' seen. May be I ought to go down dere agin—I need a little holiday."

GABRIEL : "Might do you good, Lawd."

God : "I'll go down an' walk de earth again an' see how dem poor humans is makin' out."

Scene 7. The early part may be missed. It shows God bewildered and baffled by sin. He is almost in despair and ready to wipe mankind out and repeople the earth with angels. He has an idea, however, that angels mightn't make a great success of the earth.

"No, suh, mankind's jest right for my earth, if he wasn't so doggone sinful."

At this juncture God is much cheered by meeting Noah who is also greatly concerned by the prevailing sinfulness of mankind. He seems rather to enjoy describing it when God breaks in with one of those sane human remarks given to him throughout the play.

"Seems'a pity. Dey all perfec'ly healthy?"

Whereupon God joins Noah and his family at Sunday dinner and they make all the arrangements for the Flood and starting all over again with Noah and his offspring, "de only respectable people in de worl'".

Scene 10 is quite moving towards its close. The earlier part is distinctly humorous and very human. Noah finds being fastened up for forty days with none but members of his immediate family a great strain, and Mrs. Noah, too, has clearly had her difficulties. It is delightful to see how thoroughly God sees and understands the whole situation.

GOD : " Yo' welcome, Noah."

NOAH : " O, Lawd, it's wonderful."

GOD : " I sort of like it. I like de way you handled de siup, too, Noah."

NOAH : " Was you watchin', Lawd ? "

GOD : " All the animals safe ? "

NOAH : " Dey all fin' 'n' dandy, Lawd."

GOD : " Den I want you to open dat starboard door, an' leave 'em all out. . . . I'm startin' all over, Noah."

GOD : " De whole thing rests on My shoulders. . . . You know dis thing's turned into quite a proposition. . . . I only hope it's goin' to work out all right."

PART II. Scene 1. This opens in God's office again and the early part is punctuated by whirring sounds followed by a distant boom. It is the sound of falling thunderbolts. Things have not worked out all right. Two heavenly office cleaners discuss the situation.

Gabriel and God enter, Gabriel with a notebook and pencil in his hand. God is very distressed and Gabriel offers him more bolts. God looking down on the earth becomes angry and is on the point of hurling a bolt himself when he becomes serious, then almost tender.

" No use gittin' me mo thunderbolts. Dey don' do de trick. It's got to be somethin' else."

God shares with Gabriel his new plan of working with a " Chosen People." He sends for Abraham, Isaac and Jacob and discusses the scheme with them.

GOD : " Now who do you boys think is de best of yo' men to put in charge down dere ? "

ISAAC : " Does you want de brainiest or de holiest, Lawd ? "

GOD : " I want de holiest. I'll make him brainy."

Is there a suggestion here that even God cannot make men holy ? Isaac puts God on to Moses and the scene closes with God looking down over Midian.

" I'm comin' down to see you, Moses, an' dis time my scheme's got to wukk."

Scene 2 presents God's meeting with Moses.

Scene 4 is one of the most beautiful in the play. It shows the children of Israel of all ages, tired and ragged, with packs on their backs, their shoes worn out nearing the end of their journey. Moses is old, nearly blind, just about finished. Aaron is leading him.

AARON : " But you can't go no further to-night, brother."

MOSES : " Dis never happened to me befo'."

A YOUNG WOMAN : " But you's a ol' man, now, Father Moses. You cain't expect to go as fas' as we kin. . . ."

MOSES : " . . . Oh, Lawd, dey cain't have a blind man leadin' 'em. Where is you, Aaron ? "

The Scouts return bringing news of the reality of the Promised Land. With a prayer to God, moving in its utter simplicity and sincerity, Moses hands the leadership over to Aaron and Joshua and insists on being left behind. The scene closes with the meeting of God with Moses marked by the infinite tenderness of God's love. Together God and Moses climb the hill which is to witness the release of Moses from age and weariness. Thus Moses enters his Promised Land.

The curtain goes down on the quiet voice of Mr. Deshee saying :

"But even dat scheme didn't work. Caize after dey got into the Land of Canaan, dey went to de dogs again. And dey went into bondage again. Only dis time, it was in de City of Babylon."

Scene 6 may be left.

Scene 7 presents a delegation to God from his chosen people led by Abraham, Isaac, Jacob and Moses. They plead with God to return to his people. This time, however, God is weary of their sin, almost baffled by it. All through the scene a figure passes to and fro outside, crossing and recrossing the door. Finally it irritates God. It is the figure of Hosea.

God (*to the delegation*) : "Ev'ry day fo' hundreds of years yow boys ask dat same thing. De answer is still de same. . . . Good mo'ning gentlemen."

The silent, patient moving of Hosea backwards and forwards is disconcerting to God. At each appearance across the door God hears a voice from one of his children on his troubled earth. His name is Hezdrel and he is hard beset, for Herod is besieging Jerusalem and the Temple, the Sacred Books and God's chosen people are in terrible danger. Suddenly and passionately and almost wildly, God calls down to Hezdrel who is defending desperately.

"I ain't comin' down. You hear me? I ain't comin' down. [He looks at Gabriel.] Go ahead, Gabriel, 'Tend to you' chores. I'm gonter keep wukkin' yere."

GABRIEL : "I hates to see You feelin' like dis, Lawd."

GOD : "Dat's all right. Even' bein' Gawd ain't a bed of roses."

Once more God moves to the window and looks down. Once more he calls out.

"I hear you. I know yo' fightin' bravely, but I ain't comin' down."

Suddenly he is overcome with tenderness.

"Do you want Me to come down dere so very much !

"Listen ! I'll tell you what I'll do. I ain't goin' to promise you anythin' . . . I'm jest feelin' a little low an' I'm only comin' down to make Myself feel a little better, dat's all."

Scene 8 finds God with Hezdrel beside the walls of the Temple in Jerusalem. He has introduced himself as just an old preacher

from back in the hills. Things are going badly but Hezdrel is confident. God enquires how Hezdrel can be so brave when God has said definitely that he has abandoned his people. Hezdrel is filled with indignation that anyone could imagine that the Lord God of Hosea had deserted his own people. God is frankly puzzled.

God : "Ain't de God of Hosea de same Jehovah dat was de God of Moses?"

HEZDREL (*contemptuously*) : "No! Dat ol' God of wrath and vengeance? We have de God that Hosea preached to us. He's de one God."

God : "Who's He?"

HEZDREL (*reverently*) : "De God of Mercy."

Hezdrel explains carefully how tired the people got of the old God. But then he continues.

"Co'se He made Hosea. An' Hosea never would a found what mercy was unless dere was a little of it in God, too."

God : "How you s'pose Hosea found dat mercy?"

HEZDREL : "De only way he could find it. De only way I found it. De only way anyone kin find it."

God : "How's dat?"

HEZDREL : "Through sufferin'"

God : "Thank you, Hezdrel."

HEZDREL : "Fo' what?"

God : "Fo' telling Me so much. You see, I been so far away, I guess I was jest way behin' de times."

Scene 9 finds God back in Heaven with very much the same setting as in *Scene 1*. God is so serious that, in time, the angels become silent, their eyes on God's face. God admits the importance, the urgency of his thought. Questioned, he replies that He, God, must somehow find what Hosea had found.

GABRIEL : "What, Lawd?"

God : "Mercy. Through sufferin', he said. It's awful impo'tant to all de people on My earth. Did he mean that even God must suffer?"

God is quiet for a moment looking out over the audience. A look of surprise comes into his face. He sighs and from a distance comes the Voice with which the play ends.

"Oh, look at Him! Oh, look dey goin' to make Him carry it up dat high hill! Dey goin' to nail Him to it! Oh, dat's a terrible burden for one man to carry!"

God rises and murmurs "Yes!" as if in recognition. He smiles gently and the angels, relieved, burst into singing "Hallelujah, King Jesus" as the curtain falls.

March 4th.

JOHN WOOLMAN.

NOTES BY ALICE ROBSON.

Bible reading: Matthew 25. 31-40.

Other references:

The Journal of John Woolman. (Everyman. 2s. 6d.)

John Woolman, Quaker. Janet P. Whitney. (Harrap. 21s.)

The Tailor of Mount Holly. F. V. Morley. (Friends' Book Centre 6d.)

Keynote of Thought.

"To labour for a perfect redemption from the spirit of oppression is the great business of the whole family of Christ Jesus in this world."

—JOHN WOOLMAN.

Suggested hymns: *F.H.B.* (new): 203, 228, 41.

"All true Christians are of the same spirit, but their gifts are diverse," wrote Woolman in his *Journal* after he had been reading Thomas à Kempis. His own life was so completely surrendered to the guidance of that spirit that in studying it we may feel that we see an answer to the question "What is Christianity?"

He was born in 1720, the grandson of another John Woolman who left Gloucestershire in 1678 and sailed with a group of fellow-Quakers for America, settling on a plantation in New Jersey. Pioneer colonists were also craftsmen, and John Woolman the elder bequeathed to his son Samuel his "looms and all other tools belonging to the weaver's trade." Samuel and his wife had a family of thirteen children, of whom John was the eldest son. It was a happy, hard-working, disciplined childhood. All the Woolman family, even to the baby in arms, attended Friends' Meeting on Sunday and Thursday in the log-built Meeting House. At school, where some Red Indian children were among his companions, John must have worked well, for he "had schooling pretty well for a planter." By the time he was sixteen he was a lively, high-spirited boy who had read a good deal and loved games and word plays; "youthful vanities and diversions were my greatest pleasure."

A serious illness brought him to a more sober and reflective mind, and also unfitted him for the heavy farming work at home. He was offered a post "to keep books and tend shop" by a man who had a shop and bakery at Mount Holly, five miles from the Woolman home. It was a position of much responsibility; the days were full of business and company, but the evenings were solitary

and gave time for thought. There was a good deal of drinking in Mount Holly, and the "uncommon revelling" at one inn troubled Woolman.

"After some deliberation I went to the said public-house. And seeing the man of the house among other people I told him I wanted to speak with him, so we went aside and there in the fear of the Lord I expressed to him the matter that lay upon me; which he appeared to take kindly and showed afterward more respect to me than aforetime."

It was characteristic of Woolman that instead of arousing public opinion about the scandal of excessive drinking, he asked for a private interview, and spoke in such a way as to leave no ill feeling. He must have had that charm of manner which comes from real humility and sensitiveness to other people's feelings. Before long he had occasion to use this method of approach in another cause. Many people in Mount Holly kept slaves, his master among them. One day he desired his young helper to write a bill of sale for a negress whom he was selling. Woolman was much distressed, but felt himself not free to refuse his employer. The next time he was asked to write a similar document he refused, saying that he could not see the keeping of slaves to be right. No offence was caused, the friend who had made the request being also doubtful as to the right of holding other human beings as chattels, even though it was so customary that an advertisement of "a parcel of choice likely young slaves" caused no surprise.

Woolman's own career was occupying his attention at this time. Some tempting business offers were made to him by men who recognized his ability, but he saw "that where the heart was set on greatness, success in business did not satisfy the craving, but that with an increase in wealth, the desire of wealth increased," and that "a way of life pretty free from cumber" was worth some sacrifice of income. Accordingly he resolved to learn tailoring, "thinking by this, and a little shopkeeping, a plain man might live without the load of a great business, and have opportunity for retirement and inward recollection." So, at about twenty-one years of age, he began in his spare time to learn his craft from the tailor employed by his master, and eventually set up in business for himself. He intended his shop only to supply materials connected with his trade, but other goods were added on demand—tea, rum, molasses, knitting needles, indigo, powder and shot—and trade increased every year, to his embarrassment. He had married, at the age of twenty-nine, Sarah Ellis, a fellow Quaker, and a daughter had been born. Later, a baby son, who nearly cost Sarah Woolman's life, died in a few weeks, and there was no hope for any more children.

"I had but a small family; and on serious consideration believed truth did not require me to engage much in cumbering affairs. . . . And in a while I wholly laid down merchandise, and followed my

trade as a tailor by myself, having no prentice. I also had a nursery of apple-trees, in which I employed some of my time in hoeing, grafting, trimming, and inoculating."

Woolman had been early recognized as a "minister" in the Society of Friends. The voluntary restriction of his business enabled him to undertake many journeys to visit Friends in the colonies. In Virginia, he found the tobacco plantations entirely run by slave labour, and though he was welcomed by generous hospitality, he was so conscious that every comfort and luxury in his friends' homes depended on the slave, that he felt as if "a dark gloominess" hung over the land, so great was his pity for the negro labourers and the white overseers who drove them at their work.

His first published essay was *Some Considerations on the Keeping of Negroes*. In a later essay (*A Plea for the Poor*) he says :

" Long oppression hath not made Oppression consistent with Brotherly Love, nor length of time through several ages made recompense to the posterity of these injured Strangers."

On a second southern journey, Woolman testified against slavery in a way that required both courage and tact, "a trial" to himself and his hosts. Having provided himself with plenty of small change, he offered money for his entertainment, being convinced that he could not accept the free hospitality which depended on slave labour.

" I spake to one of the heads of the family privately, and desired them to accept of these pieces of silver, and give them to such of their negroes as they believed would make the best use of them. . . . I used much plainness of speech with him, and he appeared to take it kindly."

Slavery was not the only social evil against which Woolman strove. War between British colonists on the one hand, French and Indian on the other, was either threatening or prevailing during much of his early manhood. He was among those Friends who could not feel it right to pay taxes levied for war preparations ; the spirit of truth, he believed, required of him "to suffer patiently the distress of goods, rather than pay actively." He suggested to the Pennsylvania Assembly (largely composed of Quakers at that time) that, as an alternative, a tax might be levied to raise money for the relief of war victims, and to promote friendship with the Indians. However, the Quakers solved, or shelved, the problem by leaving the Assembly. Before long, soldiers were billeted in Mount Holly ; Woolman could not refuse hospitality, but did refuse the billeting allowance (6s. weekly for board and lodging). Later he wrote :

" Oh ! that we who declare against wars . . . may walk in the light and therein examine our foundation and motives in holding great estates . . . our treasures and the furniture of our houses,

and the garments in which we array ourselves, and try whether the seeds of war have any nourishment in these our possessions or not."

At the close of the Seven Years' War in Europe, there was still trouble in America with the Indians. Some of them had sided with the French, some with the English, and the net result was that when the French withdrew from disputed territory, the English remained, and the Indians had lost their land. Woolman was one of the founders of the New Jersey Association for Helping the Indians; a piece of land bought and presented to the natives was the first Indian Reservation in America. But in Woolman's mind a concern arose "to spend some time with the Indians that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they might be in any degree helped forward by my following the leadings of truth among them."

Alarming reports of raids and scalpings were coming in, but the journey to Wyoming was begun, and continued in spite of adventures with rattlesnakes and Indians armed with hatchets. In company with a Moravian missionary, meetings were held in which Woolman's messages were at first translated to the Indians, but afterwards he asked the interpreter to desist, feeling sure that his hearers would understand the spirit, if not the words, of prayer. The Indian chief commented: "I love to feel where words come from."

Travel, though it bulks large in the *Journal*, did not take an undue proportion of Woolman's life. He opened a School at Mount Holly for the instruction of poor Friends' children and others; nieces came to keep young Mary Woolman company and to be educated. He wrote two essays on Schools, urging that the teacher should give individual attention to each child and not undertake too large a class; a *Primer or First Book for Children* which he wrote went into three editions.

In this peaceful home life; he became increasingly sensitive to the misery of others. His conscience reproached him because, years before, he had taken part in the sale of a little negro boy until he should be thirty years old—nine years longer than the period for which white boys were apprenticed; he now felt it right to undertake to pay the negro's master an agreed sum to compensate him for the loss of the young man's labour for the last half of the nine years. He was troubled by the memory of certain goods he had sold in his shop—rum, sugar, molasses—which were produced by slave labour; he could and did renounce their use. Dyes, too, were obtained from plants tended by slaves in the West Indies and elsewhere. Also, some dyes were damaging to wool, and in any case they concealed dirt, and Woolman had a love for cleanliness very uncommon in the eighteenth century. So he believed himself to be led to wear garments of the natural colour of the wool, though it was unwelcome to him to be made conspicuous thereby.

A strange experience came to him as he lay dangerously ill with pleurisy.

"I was brought so near to the gates of death that I forgot my name. Being desirous to know who I was, I saw a mass of matter of a dull, gloomy colour between the south and the east, and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being. . . . I was then carried in spirit to the mines where poor oppressed people were digging rich treasures for those called Christians . . . and they said among themselves : ' If Christ directed them to use us in this sort then Christ is a cruel tyrant '."

His last journey, in 1772, took him across the Atlantic to visit English Friends. Though his companion, Samuel Emlen, travelled as a cabin passenger, he himself went in the steerage. The *Journal* records his sympathy for sailors in the hardships of their life. Even the poultry, carried for the passengers' use, came in for his pity. "I believe when the love of God is verily perfected, a tenderness towards all creatures made subject to us will be experienced." In England he tramped long journeys on foot, for he could not be easy to travel by stage-coach and be dependent on the postillions whose lot was even harder than that of the sailors (sometimes frozen to death on a winter night), while the horses they rode were cruelly over-tasked.

Birmingham, Nottingham, Sheffield, Settle, Kendal were among the places visited, and the Friends who entertained him found a delight in his company which amply compensated for the singularity of his dress. He came to York, as the guest of William and Esther Tuke. (W. Tuke founded The Retreat, the first hospital where mental patients were treated as invalids and not as criminals.) But he was ill, and felt oppressed by the crowded city, so he was moved to the house of Thomas Priestman near St. Mary's Abbey. Here his illness proved to be smallpox, the disease which had killed his much-loved eldest sister and many of his friends. Esther Tuke and her step-daughter Sarah came to nurse him. "My child," he said to Sarah, "thou seems very kind to me, a poor helpless creature, the Lord will reward thee for it." But the tenderest nursing could not save him, and he died a few days before his fifty-second birthday. When he could no longer speak, he wrote "I believe my being here is in the wisdom of Christ. I know not as to life or death."

Section II.

Christianity and the Home

NOTES BY E. KATHLEEN DRIVER.

In the lessons of Section I we have been trying to discover the essential beliefs underlying the Christian way of life. We pass now to an attempt to frame our plan for daily living according to this Christian pattern or way of life. We begin with the life of the home, because the family is the unit of human society, and it is in the family that we get our first experience of and training in community life.

Books for reference :

Home and Family Life. (Published for the British Council of the Churches by S.C.M. Press. 1s.)

The Relevance of Christianity. F. R. Barry. (From a library.) Chapter on "The Family."

Towards a Christian Order. Essays on findings of Malvern Conference. Essay on "The Family and the Home." (From a library.)

Christianity and Life. Carrs Lane Conferences. 6d. No. 8, "The Home." (Apply Carrs Lane Church Bookstall, Birmingham.)

Everyday Relationships. L. F. Browne, M.D. (S.C.M. Press. 1s. 6d.)

March 11th.

I.—HOME-MAKING.

Bible reading : Psalm 127.

1. Home.

It would be well to begin this series of lessons by asking ourselves what we mean by "a home." We shall not find the answer by consulting a dictionary. It is a word with too many implications and associations to be neatly defined in a sentence. All that is implied in the English word "home" can seldom be translated by one equivalent word in another language. So let us begin this lesson by saying what "a home" means to us.

2. Differences of Outlook.

When members of a School begin to exchange ideas about home they will almost certainly find that the word means different things to different age groups, e.g. to grandparents, parents and children. This is due partly to the varying stages of psychological development of the different ages. For the young child, for instance, home is the

place of security to which he runs for safety. For the adolescent it may be the place from which he is trying to escape. What is it for the middle-aged and for the aged?

These differing ideas about home are due also to the changes in home life which have taken place so rapidly during the last thirty years. The homes in which those of us who are now over forty spent our childhood were very different from the homes which we are now trying to make for our children. Consider what some of these changes are, e.g. many people nowadays go home only to sleep. People tend also to move their homes more frequently instead of, as in the past, spending perhaps all their lives in one place. Do you think that much friction in the home may be due to failure to understand these quite natural and reasonable differences of outlook?

3. "Bachelor" Homes.

Our consideration of home-making will not be complete without reference to the single person home. The man or woman, who of necessity lives alone, can and often does create a real home. We probably found in our preliminary discussion that one of the things we looked for in a home was a place where we could be ourselves, and express ourselves in our possessions. We want, too, a place in which we can offer hospitality to our own particular friends. Why should the unmarried daughter be expected to forego her right to the making of a home of her own? The making of these "bachelor" homes is dependent on the provision of suitable small houses or flats, and we must remember this need when we come later to the consideration of housing schemes.

4. The Importance of Home-making.

This series of lessons on the home has been planned and given the particular place it occupies in this Handbook because the home is felt to be at the heart of the social problem. The unit of social life is the family in the home. How, then, can we build up a healthy vigorous community if the homes of which it is built are unsound? Bishop Barry says: "It is probably true that the religious and moral scepticism which is paralysing our contemporaries is due less to intellectual solvents than to the seeming failure of home life." Bertrand Russell, who would have offered other solutions than Bishop Barry's for the problems of home life, shared his sense of their urgency when he said: "The failure of the family to provide the fundamental satisfactions, which in principle it is capable of yielding, is one of the most deep-seated causes of the discontent prevalent in our age" (*The Conquest of Happiness*).

Do you agree with these views, or do they seem to you to exaggerate the importance of home life? Some people will say, "I owe nothing to my home." Can this ever be wholly true? Soviet Russia began by weakening the ties of family life, but that

policy has been changed; and the family has now an assured position in the Soviet State. What is the significance of this? What advantages, if any, has even an indifferent home over an institution?

Those of us who value home life will need to do more than deplore the disintegration of the family and the passing of the traditional English home. Indeed we shall do well to be not uncritical of much in that tradition. Consider this picture from the *Life of Harriet Martineau* by J. C. Neville :

"A childhood spent in a prosperous, God-fearing, Nonconformist family in the early days of the nineteenth century was not without its manifest disadvantages. In the young it called for certain qualities of alertness, self-discipline and robust health that were not always to be found in an age which ignored, if indeed it had ever heard of, infant hygiene. Children were more plentiful than they are to-day, and it was not generally expected that the whole of the brood, produced with such a wide-gestured disregard for domestic economy, should survive."

What are the traditions of English home life which you would like to see preserved?

5. Christianity and the Home.

Those who want to see a truly Christian nation will be particularly concerned with home and family life. There is a very close connection between the weakening of Christian belief and the disintegration of the family, for the right kind of prevailing atmosphere in the home is an essential condition of successful Christian teaching. Dr. John Baillie (*Invitation to Pilgrimage*) says : "It is very difficult to know what Christianity is, unless one has had some intimate knowledge of Christian family life."

March 18th.

II.—THE FAMILY IN THE HOME.

Bible readings : Gen. 2. 18, 24 ; Luke 2. 39-52.

1. The art of family life.

That there is an art in living in a family we should probably all agree. We remember with joy families we have known where it was being practised and every member of the family found home life full and satisfying. We may have less happy recollections, too, of families where the art had not been learned, and men and women and boys and girls were homeless in their own homes, finding there none of those fundamental satisfactions which the true home exists to give: a sense of security and peace, a sense of personal significance, an opportunity to co-operate with others in making a good way of life.

Besides the families we have known in real life we can recall

those depicted for us in books and plays. Think, for example, of some of Charlotte M. Yonge's stories and W. F. Harvey's "We were Seven", of "Dear Octopus" and other modern plays.

The home is the sphere of human relationships at their closest. Lack of harmony there is therefore the more obvious and the more acutely felt. Let us consider these relationships in turn.

2. Husband and wife.

The Prayer Book defines the purpose of marriage as "the mutual society, help and comfort of man and woman." A more modern definition of marriage is "an equal partnership of two free persons." It is the acknowledgment of mutual dependence that makes for harmony. Each, in a different sphere, has much to give, so that both can experience the joys of giving as well as of receiving.

Such a partnership, if it is to endure, must also look beyond itself, for the strength of the union will grow through the sharing of common interests and purposes, as Walter Lippmann reminds us when he writes in his *Preface to Morals*: "The emotion of love is not self-sustaining; it endures only when the lovers love many things together and not merely one another. It is this understanding that love cannot be isolated from the business of living which is the enduring wisdom of the institution of marriage."

Consider the fact that marriage does not mean the same to man and woman. Would you agree that it means more to the woman than to the man?

3. Woman's vocation and status.

We cannot omit from a consideration of home life some discussion on the standing of women in the modern world, because problems of marriage and parenthood are intimately connected with it, but we can concern ourselves here with this big subject only as it affects the woman in the home. Is it good, *from the point of view of the family*, that a woman's whole interests and energy should be devoted to the concerns of the home? Do you wish to see women continuing to work in their business or profession after marriage? (Consider this question in its bearing upon the quality of home life, not on the interests of the professions.) What is to be the economic position of the married woman with no income of her own? What real value has a legally conferred status?

4. Parents and children.

The first thing to be said about the relationship between parents and children is that it is the spiritual harmony existing between the parents themselves which is the foundation of all family life. Serious discord between the parents is one of the greatest handicaps a child can have, and even less serious disagreement produces an uneasy environment for the young child, calling on him to make adjustments which are too difficult for him.

What is the ideal relationship between parents and children? Surely the friendly equality which makes for easy comradeship. But this is not achieved suddenly at some later stage in the children's growth and development. It is built up gradually from the earliest years, the child becoming as it were a junior member of the family partnership as soon as it attains self-realization. This implies respect for the personality of the child, which is the only safeguard against that insidious evil, possessiveness. This possessive spirit in parents may so easily be unrecognized for what it is—indeed it often passes for great devotion—so that it may be well to give a little time here to consider some of the different forms which it may take: e.g. the mother who continues to do for the child all sorts of things which he ought long ago to have learned to do for himself, is in reality trying to bind him to her by keeping him dependent; or the father, seeking to gratify his own pride by the brilliant success of his son, expects more of him than he has the capacity to achieve, and presses him too hard.

What are the real rewards of parenthood? What "returns," if any, should parents expect from their children?

Dr. Leonard Browne quotes from a modern Syrian these words for parents:

" You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the House of To-morrow.
You may strive to be like them, but seek not to make them like you ;
For life goes not backward nor tarries with yesterday."

5. Brothers and sisters.

If the relationships between husband and wife, and between parents and children are sound and happy, we need have little fear for the relationships of the children with one another. In the family we learn by example rather than precept, and mutual respect for personality will be the order of the day. Nevertheless problems will arise and time might be given to the consideration of some of these. How, for instance, can we help the first child to accept the arrival of the second? How can a spirit of co-operation in the family be achieved, so that each member has a real share in the home-making? In a big family it may be difficult to meet the right of each member to solitude, to have time to himself. Sympathy and understanding are needed, but so, too, is a due reticence. There must be loyalty to one another among the members of a family, but there is a place for criticism of the right sort. Members might like to consider the size of the family. They may think that in the past families were too big. They will probably agree that modern families are often too small to give that first training in the art of living together, which can be learned nowhere as well as in a good home.

March 25th.

III. THE HOUSE.

1. An adequate house.

By this time some School members will have said, more than once, that all this talk about the ideals of home and family life presupposes housing conditions which are as yet very far from being generally realized in this country. And though we may have reminded them that a good house does not necessarily produce a good home, and that we have known real homes made in thoroughly undesirable houses, yet we shall all agree that if we would see a nation built of sound and happy homes, then we have to ensure that every family has a house adequate to its needs. In this lesson, therefore, we want to consider together the essentials of good housing and share our ideas as to the "adequate house."

In an article in *The Times*, published while these notes are being written, Sir George Burt asks, "What is housing?" Answering his own question, he says: "A house is much more than four walls and a roof. A 'desirable residence' presupposes all the usual public services—water, light, etc.—and it should be near—very near, most people will say—a bus route or some other means of transport; shops, schools, even a cinema should be within easy reach. 'Amenities' have become 'necessities.'" Try drawing up lists of necessities and amenities and you will probably find that all the members will not agree as to which are which. In which list, for example, do you put refrigerators, a constant hot water supply, built-in cupboards?

2. Communal living.

There has always been recognized in England a strong preference for individual self-contained home life. "An Englishman's home is his castle." We have heard, perhaps without much enthusiasm, of experiments in communal living in Russia and fine modern blocks of flats for workers in Vienna. We say that we want the privacy of our own home. What do we mean by privacy? Do we all want always to do our own individual chores, or has the experience of community life, which many of us have had during the war years, made us ready to accept such economy of effort and equipment as is afforded by a communal meals service, laundry, crèche, etc.? How far would parks and open spaces compensate for the loss of the individual garden?

3. Planning the housing estate.

If we are to have estates of small houses then we need variety in their lay out. Not all the houses should be built in twos or fours. A certain amount of closer grouping may be good, and will help to reduce distances from one part of the estate to another. Some small

groups of terraced houses might be included. They have advantages in warmth over detached ones, and district heating, i.e. heating supplied to a group of dwellings from one central source, would be more easily applied in them if it were desired.

There must be adequate shops within the estate, and a community hall affording facilities for a great variety of educational and recreational activities.

4. Planning the house.

Consider some of the essentials of an efficient, easily-run house. They will apply to flats too.

i. *Warmth* is one of the first essentials of a house in this country, and while the position of the house should be chosen so as to catch the maximum of sunlight, its structure should be designed to conserve heat and eliminate draughts. Consider, for example, the material of outer walls, the position of chimneys, the position of doors and windows. Methods of heating may be discussed here, too, with the provision of hot water and heat for cooking. "The greatest labour-saving device is a smokeless house." If we must have open fires we can use smokeless fuel.

ii. *Size*. We need a variety of good plans with houses to fit families of different sizes and ages, families of small children or young people growing up, old people with no family at home, single people living alone. The small house must not be so small as to be cramped. In particular, where there is a third bedroom that should not be as small as it often is to-day.

iii. *The kitchen* will make or mar the efficiency of the house. Do we want a kitchenette, not *too* small, a large working kitchen big enough for having meals there, or a kitchen and scullery? Consider the position, depth and height of sink, the position of the cooker, the provision of shelves and cupboards. If we have no scullery we probably need a wash-house, which might also serve as a useful store-place for prams or bicycles. We need a larger fuel store than is usually provided in the small house, and if we have no refrigerator the position of the larder and its size need special consideration.

iv. *Built-in cupboards* are usually appreciated if they are in the right places. We do not want them on outside walls or taking up space which is needed for furniture, and many people prefer not to have any in living rooms, though shelving for books might well be provided there.

v. *Lighting*. Well placed windows of adequate size should give the house the full benefit of all the daylight, and modern methods of artificial lighting will ensure that every room has lights in good positions and of sufficient power.

vi. *Sound-proof walls*. There is need for considerable advance in attempts to render walls and floors sound-proof, particularly in flats.

55. The provision of houses.

We ought to devote part of this lesson to thinking about plans for meeting the demand for houses, which will for a long time to come be so much in excess of the supply. Already there has been a dangerous lowering of housing standards under war conditions, and some methods suggested for increasing the supply need adequate safeguards, or the standard may become even lower. Old houses which would have been demolished may have to be reconditioned, pre-fabricated temporary houses may be put up, but all these should be licensed for occupation for a fixed period only, lest what is intended as a temporary provision should become permanent. Further, if too much labour and building material is allocated to the provision of temporary accommodation, we shall delay still further the building of permanent houses.

Pre-fabrication is not applicable only to temporary building. Consider how it may be usefully applied to the building of permanent houses too. We might also consider how permanent we want our houses to be. Would it be good to build them, even in normal times, to last only ten or fifteen years?

April 1st.

EASTER.

NOTES BY ERNEST DODGSHUN.

Bible readings: John 21. 1-14; 1 John 1. 1-5.

Suggested hymns: 72, 133, 317, 319, 385.

“ Why do I kneel before your empty tomb ?
 You are not here, for you are everywhere ;
 The grass, the trees, the air, the wind, the sky,
 Nothing can now refuse to be your home ;
 Nor I. Lord, live in me and I shall live.”

(ANDREW YOUNG, in *Nicodemus*, published by Jonathan Cape.)

For reference :

Food for the Fed-up. G. A. Studdert Kennedy. Chapter 11. (Hodder & Stoughton.)

Towards Christianity. Kenneth Ingram. Chapter 5. (S.C.M. Press.)

The Meaning of the Resurrection. Dr. W. R. Maltby. No. 13 in “ Manuals of Fellowship.” (The Epworth Press, 25 City Road, E.C.1.)

Easter is the festival of perpetual wonder and divine surprise. It is the assurance of the best, proclaiming the defeat of despondency,

the release of joy, the supremacy of Life over Death. It contains within itself, properly understood, a spiritual gospel and a social gospel.

These notes must be, to a large extent, a personal affirmation, for it is not the purpose—or the presumption—of the writer to be dogmatic in any dictatorial sense, but rather to try to interpret the Voice of Easter as it comes to him. That Voice asserts that, as Christian men and women, we are under loyalty to a divine Captain who is living and not dead.

Fact and Value.

Recall the valuable lessons of last year's Handbook in which we realized that there are truths of fact and truths of value, both being of great consequence. It is claimed for the Easter story that it belongs to both, but here let us say that it is pre-eminently to be ranked with the second of them. The records on which the evidence rests have been investigated probably with more scrutiny than any other historical documents, and, generally speaking, they have not been seriously invalidated. Without something in substance approximating to these records, the history of close upon 2,000 years is rendered unintelligible and strains credulity more than a belief in the orthodox creed.

The truth of fact about the Resurrection may challenge belief as to the manner of its happening, and as to interpretation, but the truth of value and of significance remains unimpaired, and upon this we should concentrate.

The Essence of Easter.

The entire happening was in a realm dominated by love, by loyalty, by deep devotion, a realm in which we are never over-impressed by logical argument or ascertained laws. The faith in our friends, the sanctities of our lives from day to day, are based quite otherwise—"I do not understand—I love." It is not merely the intellectual but the emotional life also which contains the springs of action, and it was action ("these are they which have turned the world upside down") that was inspired in the disciples by that first Easter Day.

I ask myself three questions : Do I believe that Jesus ever lived the human life among men as recorded ? Do I believe that he died upon the Cross ? Do I believe that he lives now to restore and give hope to the world ? To each of these I answer "Yes." Then, surely, I do believe in something that happened called a Resurrection. Because I believe he died, I do not feel driven to say, in the words of Matthew Arnold's poem :

"Now he is dead ! Far hence he lies
In the torn Syrian town ;
And on his grave, with shining eyes,
The Syrian stars look down."

I must find some way in which I may keep the inspiration of his continuing life and of his present availability to help, without doing violence to my intelligence. With this in mind, I am more and more sure that adherence to dogma is not an essential part of the spirit's contact with Christ. As Dr. Oman (surely both a sound and generous guide) says, "In the first place no belief is rightly held which does not hold us; and, in the second, it is in the Gospel—the good news of the Father, from whose love neither death nor life can separate us—and not in the Resurrection, that Jesus brings life and immortality to light."

May not the message of Easter be outlined in certain clear-cut paragraphs or statements which make their appeal without offence to our intelligence, which call for both humble and reverent approach, and which contain an exaltation which has, both socially and religiously, high creative significance? Let us try:

(a) The truth of the Resurrection *may* be one of fact, but it is overwhelmingly one of value and significance. It is the claim that, beyond the terms of our experience or our complete comprehension, Christ is living and not dead, and that, by identification with him, we live, with real vitality, also.

(b) In Christ's triumph over the grave, death (conceived as "the last enemy," the final frustration and extinction of real values), has been destroyed and is no more to be feared.

(c) The beautiful form in which this has been historically conveyed to us in the records reveals that its motive was friendship, and is the assurance that the eternal life is a desirable and blessed thing because it is diffused with friendship—friendship with God and friendship with man.

(d) The story of his appearing to men and women in human guise indicated his continuing interest in their physical human needs—a true mark of spirituality. That he is represented as having come to Mary as a gardener, to the disciples as one acquainted with fishing, to Thomas as one willing to give the required proofs, symbolizes that he comes, and will come, to meet men on the level of their individual needs.

(e) That he came as was affirmed, a friend among friends, attests his own personality, that of the disciples, and that of every man. This carries, then, with it an insistence on a moral order in the world of men, an order in which persons, individual persons, are to be treated as ends in themselves, immortal beings, and not to be treated by others as instruments for any end alien to their own personalities. This is at the heart of Christianity, as it must be at the centre of any social order worth having.

The terminology of the Easter message may pass, but its power must be recovered, and used, if we are to see a restored Europe and world, or if our Adult Schools are to "rise on stepping-stones of their dead selves to higher things."

The Readings.

The message of Easter should be regarded as an expansion of our Lord's whole purpose in his coming among men. That purpose was Life, and a better quality of life. His crystal-clear declaration was, "I am come that they might have life, and might have it more abundantly" (John 10. 10). John's Gospel labours to show that Jesus was hungry for men to have vitality, and his first Epistle declares that the very reason for his coming was "that we might live through him" (1 John 4. 9).

The first reading is chosen, therefore, to give a human picture of his return and of his warm-hearted concern for those he loved. The second is chosen so that we may listen to John avowing the sense of living fellowship with a living Lord, and giving the motive for his making it all known, namely, "that your joy may be full." The desire of Jesus to bring joy to men almost rivals his concern to bring life to them. In all the festivals of the year Easter is the one where this sense of joy reaches its culmination in the renewal of such a memory. Need we wonder that it is still regarded as a fountain of wonder and divine surprise, and of that joy which was amongst the spiritual legacies left by Jesus to those whom he loves and who love him?

Question : If you have serious difficulty in believing the substance of the Resurrection story, can you say how you account for the changed outlook of the disciples which gives significance to all that is recorded in the Book of the Acts?

Section III.

The Working Day

NOTES BY C. KENNETH FROST.

Most of us pass our lives in two worlds, the one the sphere of our work or profession, the other the world of our personal feelings, ideas, fears and love. The former has gradually become overpowering and exacting, and faint indeed are such whisperings of reality as find their way to our ears. Many of us lead this double life and, with few exceptions, the following of a particular employment is not the natural expression of the individual; it is not the fulfilment or complete expression of our whole being.

Can we bridge these two worlds, can we make life whole, happy, creative? Have we such a vision of the *whole* day's living as will determine the course of our planning for "the working day"?

Suggested reading :

The Acquisitive Society. R. H. Tawney. (G. Bell & Sons Ltd.) On general economics.

Equality. R. H. Tawney. (Allen & Unwin.) On the present order and methods of change.

Religion and the Rise of Capitalism. R. H. Tawney. (Pelican Series.) Historical study of the religion of the Reformation and its bearing on social and economic thought.

The Machine and the Worker. A. Barratt Brown. (Nicholson & Watson.)

Ways and Means. Twelve Broadcast Talks by Geoffrey Crowther on the economic structure of Great Britain. (Macmillan.)

Christianity and Social Order. Archbishop of Canterbury. (Penguin Special. 9d.)

Why Work? Dorothy L. Sayers. (Methuen. 1s.)

The Churches Survey their Task. Report of the Oxford Conference on "Church, Community and State." (Allen & Unwin. 8s. 6d.)

Young Citizen. A. E. Morgan. (Penguin Special. 9d.) Deals with Youth.

Employment Policy. Government White Paper of May 1944. (Cmd. 6527. H.M. Stationery Office. 6d.)

Employment Policy and Organization of Industry after the War. Nuffield College. (Oxford Univ. Press. 2s.)

Industry and Education. Nuffield College. (Oxford Univ. Press. 2s.) Literature on Co-partnership, obtainable from Industrial Co-partnership Association, 36 Victoria Street, London, S.W.1.

Lesson openers should acquaint themselves with such further legislation and publications as become available after these notes go to press.

April 8th.

I.—BUSINESS AND INDUSTRY.

Bible reading : Proverbs 8. 18-36.

Suggested hymns : *F.H.B.* (new) : 49, 230.

"Take any final product, a pair of shoes, a loaf of bread, a house—the number of persons and the variety of activities that have contributed to its making are beyond all possible computation. Nor is it merely a number of separate individual contributions. Most businesses are in themselves complex social organizations, in the sense that their products cannot be regarded as the mere aggregate of separate individual contributions: the co-operation is itself a productive power."—J. A. HOBSON, *Wealth and Life*.

Amongst the many present-day problems that beset us, those that are generally described as "economic" figure very largely. We are all too painfully aware that one of the results of our present

economic system has been to throw up striking inequalities in material well-being so that human society has become divided into classes with excessive wealth on the one hand and lack of the minimum necessities on the other. It would be strange if this state of affairs had not left its imprint on many of us, but that is all the more reason why those of us who seek a real solution of these problems should be on our guard against dogmatic assertion and the conditioned heart and mind when we deal with the present series of lessons. Let us not seek to avoid the thorny paths but let our journey be made in fellowship and understanding.

This present lesson is an attempt to take a look from all sides at Business and Industry as we find it to-day and with unbiassed minds assemble our facts, bringing out the predominant features, good and bad.

Making, Getting and Spending.

Physical existence alone demands the provision of food, clothing and shelter ; these in themselves, in highly populated communities, involve many and complicated operations of making, carrying, buying and selling. Add to those demands the further calls of culture and the things of the spirit, e.g. books, pictures, musical instruments, scientific appliances, travel, and the continual extension in the variety, precision and beauty of all these products to meet an infinite number of individual tastes.

Pause to consider that the larger part of our waking life is spent at work.

Features of the Modern Business World.

(1) Generally speaking a good standard of honesty exists in this country in the honouring of business contracts and undertakings. There is much fine workmanship and a pride in the well-produced article.

(2) We find a high degree of efficiency in production, distribution and administration ; yet this increased efficiency too often destroys the finer values and personal relationships for the promotion of which it should presumably exist.

(3) Acquisitiveness (more profits for the employer or the bigger wage or salary for the employee) still exerts too great an influence. Not all businesses or persons are dominated by this motive. In passing, note that two causes may operate, (a) covetousness, (b) a concern for just security against future contingencies.

(4) Business and industry as we know them are based substantially on private enterprise and production is carried out under a capitalist economy (in contrast to its forerunner, feudalism). Originally at any rate, the idea was that where the setting up and running of industry was unrestricted, personal initiative, enterprise

and free competition would produce the best results for the community. "Each man seeking his own would serve the commonwealth." This gave every appearance of being so while there were large untapped foreign markets and while we had the advantage of an early start in the use of machinery production.

(5) Frequently supply is not created to meet *real* and *known* needs—what is *profitable* all too often furnishes the basis for production. Many "needs" are created by intensive advertising appealing to vanity or playing on fear, resulting in production of much that is "trashy" or positively harmful. There is no control of investment capital, large sums of which merely follow the prospect of higher income yields—millions spent on luxuries while the production of a genuine article may be held up for lack of sufficient capital.

Where any number of businesses may be set up to produce a given article it is nobody's concern to correlate supply and demand—"booms" and "slumps," over-production and waste, are the consequence. (In war conditions more attention is given to this matter of the destination and quantity of supply.)

(6) With greater industrialization in other countries, the field for export has become narrowed. Resort is made to state subsidies, currency manipulation, tariffs, etc., with their attendant dangers in the realm of international relationships.

(7) The profits of industry result from the co-operation of those who supply the capital (wherewith to purchase the land, buildings, machinery, etc.) and those who, by hand or brain, help to produce the goods or services. In the main the latter are remunerated by salaries and wages on a fixed scale but in general capital takes the surplus arising. The question as to what is a *fair* remuneration for capital rarely seems to be considered.

(8) In practice the doctrine of *laissez-faire* in business has had to be considerably modified. Cartels, with price-fixing arrangements, have been created along with other trade associations and pooling arrangements for the limiting of competition, the pooling of information and the allocation of business. The growth of monopolies, however, places enormous power in the hands of a few.

(9) Employees have little say in the conduct of the particular business in which they are engaged; they are told little about the results of the business, the remuneration paid to directors, etc. They are, therefore, in a difficulty in assessing the fairness or otherwise of the distribution of profits. This lack of knowledge of the facts is apt to engender suspicion and distrust. Works Committees are springing into being but are usually consultative only and limited to questions of factory conditions, hours and such-like.

(10) Employers, in more recent years, have come to welcome the existence of Trade Unions as affording an authorized medium for negotiating with work people and in the settlement of industrial disputes.

(11) A world of finance has sprung up which tends to become divorced from production to meet real needs, e.g. Trust and Finance Companies buying and selling businesses like so many commodities. Stock Exchange speculation may have a disturbing effect on the credit of legitimate business.

Mass Production, the Machine, the Division of Labour.

These have given a larger number of people than ever before a greater abundance and variety of food and clothing, better health, opportunity for recreation.

Against these benefits must be offset the following :

(a) The machine with its colossal output and fine precision has so dazzled our vision that man has tended to become a mere "machine minder." Large scale industrial organization and efficiency demand that the employee be denoted by a number and all too often he becomes a "number"—de-personalized—a projection of the machine. The centralized Head Office may merely view its branches through the statistics of "Weekly Branch Returns."

(b) Decrease in the number of men able to exercise independent decision and initiative.

(c) Many workpeople are denied the satisfactions which come from "seeing the job through" and from personal contact with those who effectively control the business. In consequence the working day leaves the workman, not with a sense of fulfilment, but with a feeling of futility. This is further enhanced by the high degree of division and specialization of labour leaving the workman less adaptable to other kinds of work and more vulnerable in times of depression.

Bear in mind that certain industries present problems peculiar to themselves. In coal-mining, for example, wages represent some 90 per cent. of the pit-head cost of coal. A wage increase, therefore, involves adjustments in the selling price of coal (itself a substantial ingredient in the costs of production of many other industries). Other industries where the wages factor is not so high may carry a wage increase without disturbing their selling price or seriously affecting their profits.

Many men and women, employers and employees alike, are aware of the shortcomings in the world of business—much sincere and anxious thought is being given to the discovery of solutions of these many and complex problems. The defects are often not the result of conscious evil on the part of the individuals concerned but "just happen" as a result of the remorseless demands of "the system."

(The later lessons on Keir Hardie and Henry Ford will present opportunities of acquainting ourselves with their outlook on some of the points we have considered in to-day's lesson.)

April 15th.

II.—CHRISTIANITY—BUSINESS AND INDUSTRY.

Bible readings: These will be found in the notes.

Suggested hymns: *F.H.B.* (new) : 270, 364, 382.

“The widespread suffering and distress which after the crisis (1930) became the subject of political discussion, impelled thoughtful men to review and to question the established theories of society and to formulate what seemed to be common-sense schemes for the better regulation of our economic life.”—MR. HAROLD MACMILLAN, M.P.

“The aim of a Christian Social Order is the fullest possible development of individual personality in the widest and deepest possible fellowship.”—ARCHBISHOP OF CANTERBURY.

Those who Work.

Consider those persons who, to-morrow morning, will come into your office or factory and join company at the commencement of another working day. No two are alike in the kind of house they live in, in the kind of life found within that house, in health, in hopes, anxieties and fears, in their use of leisure, in their philosophy of life. They bring to their work what they in fact are. The output and quality of each of those persons' work, his relationships with those around him, ultimately depend on the *whole* man. In the present series of lessons we are considering one department, an important one, of man's activities, but we cannot treat of an “economic man” as distinct from all those other ingredients that go into his total make-up.

Religion exerts an important influence in the lives of many individuals; where it is strong it will “interfere” with their business activities, even as the latter, in fact, do “interfere” with other fields of our personal lives. In the searching light of the Christian message, do not many of the facts of the previous lesson throw disturbing shadows? That message makes no specific mention of the technical details associated with modern business or other human activities, yet it is in and through all these activities that spiritual principles have to find expression.

Some Initial Points for Consideration.

(a) Let us remind ourselves at the outset that any attitude we hold is in all probability influenced to some extent by our own position in the present economic order.

(b) The obstacles to economic reform are not merely external to ourselves, they also exist within our own hearts and minds.

(c) Whatever means we use to effect changes should be worthy of the ends we seek. It is no solution to remove an injustice in one section of the community only to create another injustice elsewhere.

(d) In seeking to apply Christian principles we should not overlook the fact that many problems involve also expert technical knowledge and experience.

(e) Many of the reforms required in business and industry cannot be carried out in isolation ; they involve parallel progress in such matters as education, family allowances, etc.

(f) Any suggestion to abolish the machine in twentieth century conditions merely begs the question. Eighteenth century craftsmanship was confined to the few producing for a small wealthy community. H. G. Wells says : "By comparison (i.e. with present times) preceding ages are beginning to assume an air of the most idyllic tranquility . . . In truth things were never like that . . ." Plenty of "body-killing" as well as "soul-killing" jobs went into the production of the material for those craftsmen.

(g) A Christian responsibility does not end with securing better conditions within our own business, industry or national borders.

Christian Principles.

"The Report of the Oxford Conference on Church, Community and State" in Part III, dealing with the economic order, cites four points at which the Christian understanding of life is challenged and affronted by the assumptions and operation of the industrialized world. Let us consider these in the light of Christian principles.

(1) *The Enhancement of Acquisitiveness.*

The "economic order results, in the first place, in a serious danger that the finer qualities of the human spirit will be sacrificed to an over-mastering preoccupation with a department of life which, though important on its own plane, ought to be strictly subordinated to other more serious aspects of life . . . When the necessary work of society is so organized as to make the acquisition of wealth the chief criterion of success, it encourages a feverish scramble for money and a false respect for the victors in the struggle which is as fatal in its moral consequences as any other form of idolatry."

Probably much of the scrambling for gain is born of a feeling of insecurity—the business proprietor fears lean years and losses, the employee fears unemployment or the insecurity of old age.

In connection with this first point read Matthew 6. 19-34. What a correct diagnosis of our present dilemma are those words of 2,000 years ago. Riches in themselves are not condemned but it is realized what a source of danger riches are to their possessors—Matt. 19. 23 and 24. (Cannot poverty also be a needle's eye ?)

Is it not the *attachment* to riches that is the trouble? See Luke 18. 18-24. Riches as a means of self-indulgence are condemned—Luke 12. 15-21.

Healthy initiative is not discouraged; in fact, are we not enjoined to employ to the full such capacity as we possess, in the parable of the talents? (Matt. 25. 14-29).

(2) *Inequalities.*

"The second feature of the economic system which challenges the consciences of Christians is the existence of disparities of economic circumstances on a scale which differs from country to country, but in some is shocking, in all considerable. Not only is the product of industry distributed with an inequality so extreme . . . that a small minority of the population are in receipt of incomes exceeding in the aggregate those of many times their number, but—even more seriously—the latter are condemned throughout their lives to environmental evils which the former escape, and are deprived of opportunities of fully developing their powers, which are accessible, as a matter of course, to their more fortunate fellows."

It is not suggested that all men are equal in present capacities. "The labourer is worthy of his hire" (Luke 10. 7) but what a new conception of the labourer is invoked in the Parable of the Vineyard (Matt. 20. 1-16) where output and length of time on the job are not the only considerations in paying for that hire. There is a reaching out beyond the ordinary bounds of justice—"it is my will to give unto this last, even as unto thee."

(3) *Irresponsible possession of Economic Power.*

"A third feature of the existing situation which is repugnant to the Christian conscience consists in the power wielded by a few individuals or groups who are not responsible to any organ of society.

At the top of this hierarchy are the leaders of the world finance, whose decisions raise and lower the economic temperature. Below them are the controllers of certain great key industries, the conduct and policy of which vitally affect the lives of millions of human beings. Below them again are a mass of economic undertakings, large and small, the masters of which exercise power over the few hundred or few thousand persons dependent on each of them."

Consider what this can mean in terms of human lives. In 1936 some 3 per cent. of all industrial concerns employed nearly 50 per cent. of the total employees in all factories in this country (Chief Inspector of Factories Statistics). (At this point it would be well to remember that some of the worst conditions under many heads are in small businesses.) The Trade Unions and legislation have done much useful work but these two agencies are largely concerned with *minimum* requirements.

The temptations of Jesus in the wilderness remind us that he was aware of the dangers of material power (see Matt. 4. 3-10). "To whomsoever much is given, of him shall much be required" (Luke 12. 48). "He that is the greater among you, let him become

as the younger ; and he that is chief, as he that doth serve " (Luke 22. 26). Consider how the abuse of power corrupts the holder of it and produces fear and servility in those on whom it is exercised. Recall the part played in the past by the employer's arbitrary right of dismissal. The Christian conscience has regard to personal relationships whatever the " status " we may assign to ourselves (see John. 15. 15).

(4) The Frustration of the Sense of Christian Vocation.

" A profound conflict has arisen between the demand (on the one hand) that the Christian should be doing the will of God in his daily work, and (on the other) the actual kinds of work which Christians find themselves forced to do within the economic order."

Many in industry and business are not conscious of working for any public good. Too often there are no prospects of a business vocation, far less of a divine vocation. Many workers produce articles that are useless, shoddy or destructive. " Salesmanship " involving degrees of deception or exaggeration threatens the worker's integrity.

Under the present heading we are particularly brought up against the problem of the machine and mass-production and all that they stand for in these times. This calls for all the balanced thought of which we are capable.

We should avoid being too subjective in our attitude. Under reasonable conditions some people, not willing or able to have the burden of thought and decision in their work, appear to be reasonably happy.

In terms of Christian thought, do we want maximum production or production of what is best ? The " cheapest " may exact too great a price in other directions. " Costs " must have regard to human as well as financial considerations.

Man created in the image of God—man who lives not by bread alone—convictions of that kind, suffusing the whole of our business activities, would give us a new sense of direction.

Finally.

Turn to Luke 10. 25-37. The working day in its course brings us into contact with employers, employees, buyers, sellers—style them as we will. Before all else can we try to see them as " neighbours " ? The New Commandment goes to the root of the Christian contribution ; all other principles derive from it (John 13. 34).

As one writer has said, Christianity will not supply a detailed chart but it will provide a " magnetic north " and its spirit will be found to quicken perception and integrate our daily work. Its message working through director, manager, foreman or worker will look with understanding on all technicalities, statistics and methods and bring them into a new alignment.

April 22nd.

III.—SOME DEVELOPMENTS AND EXPERIMENTS.

Suggested hymns: *F.H.B.* (new): 48, 34, 236.

Compared with the present day former times presented a picture which was fairly simple and clear. All the parts of that picture were at hand. "One saw every stage from the sowing of the seed to the baking of the bread, from the gathering of the wool to the making of the garment. One saw master and man . . ." To all engaged in the work that life was understandable. But now many work day in and day out on some small part or process and often are unaware as to its ultimate place in the finished product. "We work and the things we make are taken away and we see no more of them. Our streets are full of strangers who pass and give way to other strangers. Great factories arise in our familiar landscape, and we do not understand why they have arisen or what they produce." It is a different picture we view to-day, on a larger canvas, making new demands on us if it is to be coherent.

Reforming our Attitude to Work.

Changes within as well as those without may be required for a resolution of our problems. If we had some faith, some inner conviction, about the whole purpose of our working, might that not give a new meaning to the working day? Call to mind those people you know who devote much time and energy, for the sheer joy of it, to some leisure-time pursuit, e.g. activities in the course of your School or Union—say, secretarial and committee duties. That work in itself consists of much that on the face of it is "routine." But in the hands of a person who has invested that (seemingly ordinary) work with meaning, who has related it to a purpose, it becomes, for him, something not merely different in degree but in *kind*.

Economic Reform.

In considering what changes are necessary and desirable in industry and business generally, we may be tempted to assert that this particular "ism" or that particular theory is the inevitable alternative to the "Capitalistic" system. The changes that have occurred in the past were often not such as could have been foreseen. In medieval society the feudal lords had actual control of the land and preferential treatment in the distribution of its products. That was an agricultural economy which by stages evolved into a mercantile and, later, an industrial economy, not through any conscious action

on the part of any particular group of persons. Under the new order the instruments of production were substantially in the hands of the "capitalists." (The latter were for a time looked upon as social inferiors by the land proprietors.)

In a recently published book, *The Managerial Revolution*, the author, James Burnham, suggests that we are now in a period of social transition from a type of society generally called "capitalist" to a new phase which he calls "managerial." The "managers" include production managers, executives, technicians, government departmental heads, etc. He suggests that these are, in contemporary society, actually managing the processes of production and distribution, and by reason of their increasing indispensability and the trend of events are assuming a more and more important rôle. Latterly, through developments in the technique of production, the functions of management have become more distinctive, more complex, more specialized and more crucial to the whole process of production. This is enhanced by the tendency to more state ownership and control of the major instruments of production.

The Search for Remedies.

We are getting beyond those earlier stages in tackling our economic problems when economists held rigidly to certain theories of the "economic man" and the law of supply and demand. There are signs that, at least, we are commencing to diagnose our economic troubles more correctly.

Our society has probably yet to face the real crisis arising out of the problems brought to our notice in these lessons. The issue is in the balance—which things shall be put first?—the Kingdom and His righteousness or treasures upon earth?

In many places there is much searching of heart and earnest effort going into the quest for solutions to the question. Some of these efforts may appear feeble and it is easy to become cynical or impatient of progress but responsible folk should welcome every sincere move made in this direction. Any scheme, however good, requires the co-operation and understanding of all concerned.

Here are a few references to the many approaches of one kind and another that are being made :

1. Consider the many improvements in factory conditions under the Factories Acts and such things as provision of canteens, welfare schemes, safeguards in dangerous occupations, child and female labour, etc.
2. Holidays with pay; the guaranteed week and the extension of pension schemes; special funds for sickness benefits.
3. Shorter hours, rest intervals, avoidance of too rigid or unreasonable time-limits for operations.
4. Works Committees for joint consultations with employers.

5. In a few cases payment of Family Maintenance Allowances.
6. YOUTH (see Chapter III, *Young Citizen*, by A. E. Morgan, Penguin Special).
 - (a) Some firms provide for technical education during working hours or for non-vocational pursuits in leisure time.
 - (b) Consider the provisions of the new Education Act.
 - (c) Experiments by psychological methods to advise youths at school regarding suitable vocations.
 - (d) Juvenile Employment Bureaux of Education Committees in certain towns bringing youth into contact with employers and giving vocational guidance.
 - (e) Placing of youths and after-care work administered direct by Ministry of Labour with the advice of Juvenile Advisory Committees.
 - (f) Careful correlation by some businesses of juvenile employees to adult workers so as to ensure fair prospects of advancement and avoidance of exploitation of juveniles and dead-end jobs.
7. Government Training Centres assisting unemployed men to adapt themselves for work in other trades.
8. Consider the application of the Ministry of Labour Essential Works Orders which place restrictions on the employer dismissing employees and on employees from leaving their jobs. Are some similar or modified regulations desirable after the war to control the employer's right of arbitrary dismissal?
9. The tendency for the State to regulate business and industry or take certain activities out of the field of private enterprise, e.g. Central Electricity Board (the Grid System), America's Tennessee Valley Authority, London Passenger Transport Board, the B.B.C., the taking over of coal royalties.
10. The Co-operative Movement, based on ownership of the capital by the consumer members (who share profits in proportion to their purchases, and who elect their own management) has grown considerably.
11. In the international field there is the continuing work of the I.L.O. to investigate and secure agreement on industrial conditions, financial questions, etc.

Co-partnership and Profit Sharing Schemes.

These call for special mention. They have a history of about a hundred years and have grown considerably in number in the last thirty to forty years. These schemes recognize in varying degrees that industry needs capital and labour and that both are entitled to share in the results of their joint efforts. The sharing may extend to capital or profits or both.

An Actual Experiment in Co-partnership.

We are indebted to R. Charles Ford (of Ford, Ayrton & Co. Ltd., Silk Spinners, Low Bentham, Yorks.) for details of a far reaching scheme which has been operated by that Company for nearly thirty years. The business normally employs 135 people. After making proper provision to keep the concern in a sound condition the distributable profits are dealt with as follows :—

Capital is remunerated by way of dividend at 6 per cent. per annum (maximum and non-cumulative). Sums are allocated to pension scheme, thrift scheme, sick benefit fund and block grants made for cases of sudden hardship befalling any worker. (Payments for holidays are a prior claim on the Company's resources.)

The balance of distributable profit is then paid out as a bonus at an appropriate percentage to absorb it : (a) on the earnings of employees. When service exceeds ten years, the bonus is calculated on one and a quarter the earnings, and after twenty years on one and a half the earnings ; (b) the same percentage and the same conditions apply to the directors' remuneration ; (c) the same percentage on the shareholders' *dividend*—not on their capital.

There are provisions for employees taking up shares in the Company for cash at par. They elect two Directors who attend Directors' Meetings and share responsibility for finance and general policy and, while not interfering with the day to day management, are available for consultation.

In an article in *The Friend* (also in *The Accountant* of September 19th, 1942), Charles Ford says : "Results have fully justified the faith which prompted and upheld this experiment. Goodwill has been created, mistrust dispelled and a co-operating spirit has a chance to grow." Increased output, better time-keeping, pride in good work due to a rise in individual moral status, have followed. "Our industry had to face the fiercest competition from Japan and from Italy, and our home competitors have worked a 48-hour week (against our 44), but our financial position has become one of solid strength."

Our Part as Consumers.

We all figure as buyers of the products or services of business and industry. Every sum that we spend is a demand for the results of the labour of someone, somewhere. In spending are we calling for articles and services of a goodly standard in themselves and therefore worthy of the making on the part of all who produce them ?

April 29th.

J. KEIR HARDIE.

NOTES BY ERNEST DODGSHUN.

Bible reading: Amos 5. 4-24.

Suggested hymns: 4, 29, 49, 57, 364.

A Word to the Wise:

" You say you love, and many of your brothers lack bread to sustain their life, clothing to cover their naked limbs, a roof to shelter them, a handful of straw to sleep upon, while you have all things in abundance. You say you love, and the sick, in great numbers, languish untended on their wretched bed ; the unfortunate weep with no one to weep with them ; the little children, shivering with cold, go from door to door, begging the crumbs from the table of the rich and receive them not. You say that you love your brothers ; what would you do to them if you hated them ? " —LAMENNAIS, from *Words of a Believer*.

The reading from Amos, of some 2,700 years ago, and the biting quotation from the revolutionary French Abbé, are both scathing denunciations of a state of social conditions such as stirred the soul of James Keir Hardie in a more modern day. Both of these would have been hailed by him as brothers-in-arms in the fight which he waged during an arduous and heroic life against social evils.

His Political Inspiration.

Those who remember him as a leading figure in British political life until his death some thirty years ago, will still testify to the blazing indignation, the rugged charm, and the honest religious zeal of this champion of the common man. He was typical of the best kind of social agitator, at least the kind we have mainly known in this country, in the fact that he drew so much of his inspiration, endurance and fervour from his reverence for the Man of Nazareth. Very many of the miners and skilled workers of the middle and closing years of last century, in England and Scotland, were Non-conformists, nurtured on the Bible, and deeply moved by ethical appeals. Keir Hardie was like-minded, and as he sought to improve conditions of labour, he realized that the principles of the Sermon on the Mount would never find substance in the existing political programmes. He was insistent that the just and reasonable claims of the workers could, however, make some headway if there could come into being a predominantly working-class party which would put these measures of justice in the first place, and demand them in the name of Christian morality and common decency of man to man. In this faith he began his campaign in mature years for the formation of an Independent Labour Party.

His Life.

He came of Scottish parentage, born in 1856 near Holytown in Lanarkshire, the eldest of nine children. His father was a ship's carpenter and his mother a farm servant. As the father was mostly at sea, the family lived with the grandmother, but when Hardie was about seven, the father returned and got a job ashore. He was involved in the great Clyde lock-out of 1866, and strike pay fell as low as 1s. 6d. per week, so that the main support of the family was the lad's earnings of 3s. 6d. a week. Before he was ten years of age he had been employed by a shipping company as messenger, by a baker, by a brass-finisher, by a printing firm, again by a baker, and by a shipyard, the latter bringing him 4s. 6d. a week. Just before he was eleven, he went to work in the coal mine as a pit-pony boy, and by the time he was twenty he had become a fully-skilled coal-hewer.

These were the days when he set to work to educate himself in his spare time. He could read, but now he learned writing and shorthand, and also eagerly devoured all manner of books, "from treatises on mining to poetry and history, and to the Bible which had a powerful influence on his writing and speaking throughout his life."

Trade Unionist and Politician.

About the time he was twenty he was already taking his share in public life as a lay-preacher, temperance worker, and an advocate of the advanced wing of the Liberal Party. The prosperity of the mining industry gave way to depression about 1876, and he began his efforts to infuse new life into the Lanarkshire Miners' Union. The result of this (helped, however, by a demand of the coal-owners for further wage reductions) was a revival of Trade Unionism. Keir Hardie became recognized as a dangerous agitator and was boycotted throughout the entire local coalfield. He opened a small shop and began to contribute to various newspapers. At that time there was no Scottish Union of miners, but Hardie found himself, at the age of twenty-three, at the head of the miners' movement in Scotland with a commission to organize a national Union if it were possible.

In the very midst of discouragements, personal poverty and widespread strikes against intolerable conditions, he married Lily Wilson who, for the rest of their joint lives, shared his struggles and triumphs with unfailing heart. He was already editing the *Cumnock News*, and writing for many journals in support of his agitation, but all of it still within allegiance to the Liberal Party. About this time Socialism was practically non-existent in Great Britain, but in the early eighties Hardie came under the influence of Henry George (the Single Tax-on-Land advocate) and learned of the writings of Robert Owen, the Welsh Socialist who had purchased a factory in Hardie's native county where he inaugurated better conditions of

labour. Hardie himself was slow to respond to Socialism in its entirety, but he was clearly shaking himself free from Liberalism. He became Organizing Secretary of the Ayrshire Miners' Union in 1886 at a salary of £75 a year, and was now on his way to becoming a figure in the national world of Labour. He returned from a visit to London about this time determined to work and plan for an independent Labour Movement involving immediate and practical reforms. Just as he disavowed advanced Liberalism, so he rejected dogmatic Socialism, for he felt he had a better way of achieving the social justice to which irrevocably he had devoted his life. Thus, to the gospel of independent Labour representation he now resolved to give the whole of his energies, time and devotion.

A Parliamentary Figure.

In 1888 Hardie was invited to stand as member of Parliament for Mid-Lanark, and, perhaps because he insisted upon fighting the campaign quite definitely as a Labour man, he lost to the Liberals. This led, however, to the formation of the Scottish Labour Party, with himself as Secretary. This year, 1888, saw Hardie definitely emerging as a national leader of Labour and also as an exponent of an international organization of the Trade Union Movement. He visited the continent and spoke to large audiences with the moral fervour of an Isaiah or an Amos, and with a flaming adaptation of their message to the conditions of his own time. It is recorded that, on one of these continental visits he declared : " It was reading the Gospels, and studying the story of the Person of Jesus Christ, and His spirit and teaching, that brought me into the Labour Movement. I tell you, brothers of the continental countries, that without the spirit and teaching of Jesus Christ you will fail to realize your ideal of the reconstruction of society on a juster and more human basis." On another occasion at Brussels the Beatitudes were read as a lesson, and next day the local Socialist daily paper printed them as news, as indeed they were to many of his hearers.

After launching *The Labour Leader*, which was intended to be the organ of an Independent Labour Party, he was elected to Parliament, in 1892, for South West Ham, by a majority over the Conservative candidate of some 1,200 votes, and in the House he speedily became known as " The Member for the Unemployed." The next year the now numerous societies which stood for the cause of independent labour sent delegates to the number of 124 to a meeting in Bradford, and founded the Independent Labour Party. With this his name was closely associated for the rest of his life. For it he worked, spoke, wrote, and visited many parts of the world. These activities gave him the deep friendship of many comrades, but he knew the equally honest antagonism of those who found him " a bonny fighter." By the time of the Great War, which he did so much to try and prevent, he had spent himself and was a sick man, but he went on assisting his fellows. Towards the end, speaking at

the Party's "coming-of-age" conference in 1914, he declared, "While I have anything to give, it shall be given ungrudgingly to that child of my life—the I.L.P." So lived and died a man diligent in the business of much serving, and thus, worthy to stand before any of the kings of the earth !

For a sympathetic and detailed account one might hardly do better than base the lesson on the short life by G. D. H. Cole in the Biographical Series, No. 12, of the Fabian Society, price 1s., at 11 Dartmouth Street, London, S.W.1.

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May 6th.

HENRY FORD (1863—).

NOTES BY A. FRANK WARD.

Book reference :

My Life and Work. Henry Ford in collaboration with Samuel Crowther. (Heineman. Out of print, but obtainable from most Public Libraries.)

Suggestion :

Collect as many newspaper cuttings as possible which may throw light upon current "Ford" policy.

I. Why Ford ?

There are few places on this planet where the name of Ford is unknown, and fewer still which are not affected, directly or indirectly, by the theories and policies of production of Henry Ford. In directing our attention to Henry Ford, we are considering one who has wielded, and will continue to wield, enormous influence in the world of industry, and commerce. "Ford" is a household word. *At this stage it would be a good plan to jot down on paper or blackboard the words that swim to the top of our minds—the ideas that are associated with the name, Ford.* It is wise for us to appraise intelligently the value and effects of so potent an influence on our world. Few large-scale industries have not been affected by Ford production ideas. This means that all of us are being influenced and indeed fashioned, to some extent, in our outlook and practice, by this man who was born in 1863 on a farm in Michigan, U.S.A. How do the Ford ideas stand, in the light of the principles which flow (in our judgment) from the teaching and life of Christ ? We must not allow our prejudices one way or the other to unleash a spate of praise or condemnation. Let us first of all try to understand, then select what is good and remain intelligently critical of what may be doubtful or definitely bad.

2. A Few Personal Details.

Born of farming parents at Dearborn, Michigan, on July 30th, 1863. Home neither rich nor poor. The farmhouse and land is still part of Henry Ford's present holding. From early days the boy was more interested in mechanics than in farming. "My toys were all tools --they still are!" And "every fragment of machinery was a treasure." We get the picture of a lad whose greatest early thrills included meeting with a road engine about eight miles out of Detroit, and obtaining a watch in the same year. The road engine was the first vehicle other than horse-drawn which he had ever seen. At the age of thirteen he succeeded in putting a broken watch together so that it would keep time. Pockets full of trinkets--nuts, washers and odds and ends of machinery! Impression of farming was that it took an awful lot of effort to produce very moderate results. "Even when very young I suspected that much might somehow be done in a better way. That is what took me into mechanics." Schooling took him to the age of seventeen when he becomes apprentice at Drydock Engineering Works. Later, he works for Westinghouse Co. as an expert in setting up and repairing road engines. He builds a steam tractor in his own workshop. Reads in the *World of Science* of the "Silent Gas Engine" and in 1887 builds one on the Otto four-cycle model. "All the wise people demonstrated conclusively that the engine could not compete with steam. . . . That is the way with wise people . . . they always know the limitations. That is why I never employ an expert in full bloom. If ever I wanted to kill opposition by unfair means I would endow the opposition with experts. They would have so much good advice that I could be sure they would do little work."

Married about this time (1887)—built his cottage out of timber from the 40 acres of timber land which his father gave him as an inducement to give up mechanics. The timber was cut down with the aid of a sawmill and portable engine which he fitted up. In 1890 begins work on a double-cylinder engine; leaves the farm and works as engineer and machinist with Detroit Electric Co. Sets up a workshop in back yard of the Detroit house and in 1892 completes his first motor. In 1899 quits job with the Electric Co. and goes into the automobile business. Builds his first real manufacturing plant and in May, 1908, assembles 311 cars in six working days. In June, 1908, assembles 100 cars in one day.

The Ford Motor Co. was organized in 1903. "I was vice-president, designer, master mechanic, superintendent and general manager. . . . The capitalization was \$100,000, and of this I owned 25½ per cent. . . . I very shortly found I had to have control and therefore in 1906 I bought enough stock to bring my holdings up to 51 per cent., and a little later bought enough more to give me 58½ per cent. . . . In 1919 my son Edsel purchased

the remaining 41½ per cent. of the stock because certain of the minority stockholders disagreed with my policies." For these shares he paid at the rate of \$12,500 for each \$100 par. and in all paid about seventy-five millions.

If we think of the period from 1903 (the date of the formation of the Ford Co.) to 1945, we shall notice it is the period of what might be called Modern Industry. The name of Ford has been in the middle of the picture throughout. How short a time really, and yet how vast the changes over the whole face of the world !

3. Guiding Ideas.

Perhaps more important than personal details are the ideas by which Henry Ford has guided his projects. A consideration of some of them will throw light on some trends of modern industry, and incidentally upon the character of the man. Consider the following quotations :

(a) *Life.* "Life, as I see it, is not a location, but a journey. Even the man who feels himself 'settled' is not settled—he is probably sagging back. Everything is in flux, and was meant to be. Life flows. We may live at the same number of the street, but it is never the same man who lives there."

(b) *Work.* "I never left my business. I do not believe a man can ever leave his business. He ought to think of it by day and dream of it by night."

(c) *Machinery and Craft.* "In a little dark shop on a side street an old man had laboured for years making axe handles . . . His average product was eight handles a week, for which he received \$1½ each.

"To-day you can buy a better axe handle made by machinery for a few cents. And you need not worry about the balance. They are all alike—and every one is perfect. Modern methods applied in a big way have not only brought down the cost—but they have immensely improved the product."

"I have heard it said, in fact I believe it is quite a current thought, that we have taken skill out of work. We have not. We have put in skill. We have put a higher skill into planning, management, and tool building, and the results of that skill are enjoyed by the man who is not skilled."

"To the majority of minds repetitive operations hold no terrors. In fact, to some types of mind thought is absolutely appalling. To them, the ideal job is one where the creative interest need not be expressed."

(d) *Creative Work.* "We speak of creative 'artists' in music, painting, and the other arts. We seemingly limit the creative

functions to productions that may be hung on gallery walls, or played in concert halls, or otherwise displayed where the idle and fastidious people gather to admire each other's culture. But, if a man wants a field for vital creative work, let him come where he is dealing with higher laws than those of sound, or line, or colour ; let him come where he may deal with the laws of personality. We want artists in industrial relationship. We want masters in industrial method. . . . We want those who can mould the political, social, industrial and moral mass into a sound and shapely whole."

(e) *Wages.* " If it is right for the manager of a business to try to make it pay larger dividends, it is quite as right that he should try to make it pay higher wages."

" The man who comes to the day's job feeling that no matter how much he may give, it will not yield him enough of a return to keep him beyond want, is not in shape to do his day's work. . . . For the day's work is a great thing—a very great thing. It is at the very foundation of the world ; it is the basis of our self-respect."

" Wages and salaries are a sort of profit-sharing fixed in advance, but it often happens that when the business of the year is closed, it is discovered that more can be paid, and then, more ought to be paid."

" Such are the fundamental truths of wages. They are partnership distributions."

" Good work, well managed, ought to result in high wages and low living costs. If we attempt to regulate wages on living costs, we get nowhere. The cost of living is a result and we cannot expect to keep a result constant if we keep altering the factors which produce the result. . . . Anyhow, who is competent to say just what kind of living we shall base costs on."

" The best wages that have up to date ever been paid are not nearly as high as they ought to be. . . . It does not help toward a solution to talk about abolishing the wage system and substituting communal ownership. The wage system is the only one that we have, under which contributions to production can be rewarded according to their worth."

" There is something sacred about wages—they represent homes and families and domestic destinies. People ought to tread very carefully when approaching wages."

(f) *Industry and Commerce.* " The only reason for growing crops, for mining, or for manufacturing, is that people may eat, keep warm, have clothing to wear and articles to use. There is no other possible reason . . . and instead we have operations carried on, not to the end of service, but to the end of making money."

(g) *Money.* " Money is only a tool of business. It is just a part of the machinery."

" We are not against bankers. . . . We are against the kind of banker who regards a business as a melon to be cut."

" The stockholders . . . ought to be only those who are active in the business and who will regard the company as an instrument of service rather than a machine for making money."

" The wealth of the world neither consists in, nor is adequately represented by, the money of the world. Gold is not in itself a valuable commodity."

" Where money itself becomes an article of commerce to be bought and sold before real wealth can be moved or exchanged, the usurers and speculators are thereby permitted to lay a tax on production."

(h) *Poverty*. " Poverty springs from a number of sources, the more important of which are controllable. So does special privilege. I think it is entirely feasible to abolish both poverty and special privilege—and there can be no question that their abolition is desirable."

(i) *Charity*. " Why should there be any necessity for alms-giving in a civilized community ? "

" If human sympathy prompts us to feed the hungry, why should it not give the larger desire—to make hunger in our midst impossible?"

(j) *Competition*. " Destructive competition benefits no one. The kind of competition which results in the defeat of the many and the overlordship of the ruthless few must go. . . . Progress comes from a generous form of rivalry."

4. Review.

There is much to ponder and discuss in the quotations selected above. Remember that Henry Ford developed the " assembly belt " without which it would have been impossible to produce the number of cars which lie at the base of the Ford Co.'s prosperity. What is your personal view about the assembly belt method of production ? It is worth while reading carefully Chapter 5, *Getting into Production*, in which the careful calculations of speed and convenience are described. What came first do you think, the " philosophy " indicated in 3 (c) above, or the success of the belt system ? Do you think Ford's ideas can be worked out in small-scale competitive businesses or only on large-scale projects dealing with an expanding market ?

Another chapter of great interest is No. 7, " The Terror of the Machine," in which is described the use made of the labour of men handicapped by ill-health or loss of limbs. Consider this in relation to the quotations on " Poverty " and " Charity."

May 13th.

BEATRICE WEBB (Mrs. Sidney Webb)

NOTES BY MARY D. ABBATT.

Book reference: *My Apprenticeship*. By Beatrice Webb. Penguin. 9d. (2 volumes.)

Bible reading: From the Apocrypha. Ecclesiasticus 6. 18-37 : In Quest of Wisdom ; or Psalm 82. Our responsibility for the oppressed.

Here is a picture by Kingsley Martin of Mrs. Sidney Webb a month before her death at the age of eighty-five :

“ She looked incredibly distinguished ; with a fine lace cap round her head and her face a fine mesh of wrinkles. Rembrandt would have loved to paint her. She had lost nothing of her austerity or her unique elegance. She was more like an eagle than ever, or, as Raymond Mortimer, who was with me, put it, she was like the most venerable abbess who has ever known what power was. . . . She was, I am convinced, if you consider her as a character, as an intellect, as a writer and a sociologist, the most remarkable woman that this country has known.”

Early Days.

Beatrice Potter came from a wealthy middle-class family and her upbringing left upon her, she says, “ the marks of the caste.” She belonged to “ a class of persons who habitually gave orders but who seldom, if ever, executed the orders of other people.” Outwardly she led the ordinary life of managing her father’s Victorian house, but inwardly she restlessly strove to find her vocation. She was uncertain of herself, her family had no opinion of her intellectual capacity, but Herbert Spencer, the philosopher, in his rather embittered old age, found the “ beautiful Miss Potter ” an eager listener to his words and a touching friendship grew up between them.

In 1884 she visited her old nurse at Bacup. There for the first time she came into direct contact with the social results of industrialism and under the vague pseudonym of “ Miss Jones from Wales ” saw what would have been decently veiled from Miss Potter of Gloucester and London. She came home with her mind made up—“ I had decided to become an investigator of social institutions.”

Early Work—My Apprenticeship.

She began by working with her cousin Charles Booth on “ A Grand Inquest into the Condition of the London Poor.” Who are

the people of England? How do they really live? What "do they really want? Do they want what is good, and if so how is it to be given them?"

They began investigations in the East End of London, "because it is supposed to contain the most destitute population of England and to be, as it were, the focus of the problem of poverty in the midst of wealth."

She became a rent-collector, for in that capacity she felt she could observe naturally and be regarded "not as a visitor of superior social status, still less as investigator, but as part of the normal machinery of their lives, like the school-attendance officer or the pawnbroker; indeed there was a familiarity in their attitude."

She was appalled by the apathy of landlords to their tenants—buildings were only too often regarded not as houses to be lived in but as "So-and-so's Rents."

"My object has been to attempt to show the numerical relation which poverty, misery and depravity bear to regular earnings and comparative comfort, and to describe the general conditions under which the working class live."

Writing to her father at this time she says :

"I am working hard now at a book of all the tenants, past and present, with description of occupation, family, etc., and a statement of income and previous history and cause of leaving or ejection. . . . What I lack is method and strength: both fail me in critical times. I have a much greater show of ability than reality, arising from my audacity of mind and plausible way of putting things. My dear old Father, I am a sort of weak edition of you! There is no doubt about it. I enjoy the planting but don't care for the tending!"

Another interest was the Sweating System—"the Trade and Labour questions of East End Tailoring." Here again she obtained first hand information by becoming a "plain trousers' hand."

"Most of my time I spent in training as a 'plain hand' and it remains to be seen whether my training will be of real use. Any way it has given me an insight into the organization, or in this case into the want of organization, of a workshop and into the actual handicraft of tailoring."

As regards this "handicraft of tailoring" she observes :

"The work must have been bad, for my sewing, they said, was too good for the trade!"

—though another story she relates at this time against herself tells how, as her "bungled button holes" were examined, the tailor's wife remarked, "She's no good at sewing: if I keep her I'll set her to look after the outworkers, she's got the voice and manner to deal with that — lot!"

Asked to define the sweating system she replied to a member of a House of Lords Committee :

" An enquiry into the Sweating System is practically an enquiry into all labour employed in manufacture which has escaped the regulation of the Factory Act and trade unions."

Later she was looking into the condition of the dock labourers, and once more her real concern and sympathy for people rather than institutions and statistics shows itself in an entry in her diary :

" Besides bare statistics I want local colouring ; a clear description of the various methods of employing men, of types of character of men employed and where they live. Must realize the " waiting at the gates " and find out for myself the exact hours at which the different classes are taken on."

" The Other One "—Partnership.

In her search for statistics she came into touch with the newly formed Fabian Society and so met Sidney Webb, that " other one " whom she married in 1892. An entry in her diary at this time reads :

" We are both of us second-rate minds ; but we are curiously combined. I am the investigator and he the executant ; between us we have a wide and varied experience of men and affairs. A considerable work should be the result if we use our combined talents."

Between them they did a prodigious amount of work. George Bernard Shaw as fellow Fabian and personal friend writes at this time of " our ravenous plain meals, our bicycling, the Webbs' insatiable spooning over social statistics." Together they produced an imposing array of books—some, tracts and pamphlets which served their day in supplying evidence and suggestions for righting wrongs and are consequently not read to-day ; some, like *The History of Trade Unionism* and *The History of Local Government* in several volumes, are still the acknowledged textbooks on these subjects. Mary Agnes Hamilton says of these :

" They contributed enormously to social change and social advance. They educated a great many persons. They helped to form a major political party. They did much to create the mental climate of a period. . . . But each was, in its way, propaganda ; and nothing is more seasonal."

These books culminated with the publication of *Soviet Communism* and its *Postscript to the Second Edition* published 1936-7.

They used not only books but every other means in their power—lunches, dinners, letters, circulars, private discussions and week-end gatherings. Passfield Corner was a real propaganda centre where Mrs. Webb tried to induce folk to be as disciplined, well-informed

and effective as she was herself. She agreed with Lenin that the instrument of change must be a "disciplined, puritanical and devoted body," that the new power must go to responsible people with habits of authority.

The Webbs and Russia.

The Webbs saw in Russia the socialist state of which they had always dreamed and characteristically went out to verify their opinions in 1932. They used sometimes to apologize for talking only about the U.S.S.R. by saying, "most people when they get over 70 become obsessed with something, usually with themselves. We think it better to be obsessed with Soviet Communism." At the same time they had great contempt for the Communist Party in Britain.

"They were thrilled by the sight of the new society coming into being; during ten years their admiration and affection for it never failed, and in the last months of her life Beatrice Webb saw it triumphant at Stalingrad."—MARGARET COLE.

An obituary account in the *Manchester Guardian* for May 1st, 1943, gives this estimate of her:

"Perhaps as the young and beautiful Miss Potter she had found it useful to accentuate her intellectuality as a barrier against emotional side issues, or perhaps at all times she found it temperamentally easier in her personal relations to express her intellectual side than to dwell on the humanities. But if she was the brains rather than the heart of the causes she served so well and so unselfishly, she conveyed the impression that this was the contribution she had chosen deliberately to make to her time and generation. In no sense was it ever true that her spirit was dominated by statistics or her conception of life an inhuman one. Those who did know her in a more personal relationship . . . came into contact with delightful human qualities, among which lurked a sense of humour and an appreciation of the lighter side of life unsuspected by that much wider public which has known and profited by her intellectual achievement."

Section IV.

The Methods of Democracy

NOTES BY WILFRID H. LEIGHTON.

May 20th.

I.—CITIZENSHIP AND SOCIAL
RESPONSIBILITY.

Bible reading: Romans 12.

Suggested hymns: F.H.B. (new): 8, 30, 228.

Reference books:

Britain and the British People. Sir Ernest Barker. (Oxford Univ. Press.
3s. 6d.)*South Riding.* A novel by Winifred Holtby.*An Enemy of the People.* A play by Henrik Ibsen.

Keynotes of thought:

"Man is a political animal."—ARISTOTLE.

"We are members one of another."—ST. PAUL.

We are all Citizens.

From the cradle to the grave we are citizens. Our home is a unit in the life of the community of which we become increasingly aware as we grow up. What we are we owe largely to our parents and to the material and spiritual environment of our early years. We are thus debtors to "our little world"—our village, town or city, and to all who have made possible the amenities which we enjoy. We are part of the community, and to this community we owe a debt which we can help to pay by accepting our responsibilities.

Politics Begins at Home.

When we turn on the water tap, switch on the light, make up the fire, light the stove, we are using public services—some of them provided by our local council. Our food, our clothes, our house, mean in terms of raw materials meat, wheat, sugar, fruit, wool, cotton, coal, timber, and a host of other things which mean trade—international trade, imports and exports, finance (high and low) markets, profits, economics, politics!! These all begin at home.

Neighbourhood Politics.

Step out of doors on to the paved footpath. Who laid it? Walk to the end of the road and catch a 'bus or tram. Who provides

them? Our streets and roads are made and kept in repair. By whom? What is the Local Council? Who elects it? Do you have anything to do with it? Who provides hospitals, clinics, libraries, swimming baths, schools, transport services?

Consider this: Local Government

"is the first line of defence, thrown up by the community against our common enemies—poverty, sickness, ignorance, isolation and social maladjustment."—WINIFRED HOLTBY.

Qualities of True Citizenship.

(a) *Interest.* "We are members one of another," and we are all different and have different gifts and interests. Some have a "flair" for politics; some haven't, but all are interested in their homes and neighbourhood and what goes on. Do you care enough about your village, town or city to vote at local elections? Does your School ever invite a local councillor to talk about the work of the Council? Many men have been trained for local government in Adult Schools. Is that continuing?

(b) *An enquiring mind.* Interest leads to this, and by seeking after information we can often save ourselves a great deal of time. If you move into a town which is strange to you, and you want to find a house to rent, where do you go? When a child is born where is it registered? When your gas cooker goes wrong whom do you seek out to put it right? Why do you pay rates and taxes? Who fixes how much in the way of rates we shall pay? What is the difference between direct and indirect taxation? What do the magistrates of your town do? Ask one of them to visit your School.

Do you enjoy asking and finding the answers to these and similar questions? Perhaps, yes; perhaps, no. Whether yes or no remember that it is because of politics, local and national, that we are able to live as we do. If politics seems dull it may be because the politicians are dull. It is up to us to elect men and women of imagination, initiative and lively intelligence, and of good quality and who are not too old!

(c) *Tolerance.* Most of us would say that we are tolerant people. If we are honest we might have to say that we are really indifferent and lazy. Can we really be tolerant about any vital matter if we don't understand it, and don't understand the opinions and convictions different from our own. We may hold on to our own convictions tenaciously and with conviction all the more if we respect the views of our opponents. This is not something negative, but something positive and dangerous to all dictators and the servile-minded masses who are their slaves. There can be no freedom without tolerance and respect—respect for opponents and especially for minorities. The compact majority is to be feared like the plague.

(d) *A willingness to co-operate.* Politics has been defined as the art of the second best. This may be because it is the field of conflict and compromise. In war we co-operate for a common purpose. Would it not hold good that in peace we might seek more for the ways of co-operation rather than conflict. The cut and thrust of argument often results in good, but there are many opportunities for sitting down together and working through a difficult problem. This is the method of the round table conference and the committee. The war has taught the lessons of co-operation in matters like evacuation (when done properly) civil defence, salvage collections (when carried out), etc. The work of every Local Council is an example of co-operation and through co-operation folk learn to respect one another and to find out their real worth. When a bill goes into committee stage in Parliament there may be conflict, but there is also co-operation from all parties. Here lies the genius of our democracy.

The Basis of Citizenship.

This is not easy to explain, but it is bound up with a sense of belonging to the community and accepting moral responsibility for what happens in it. "Am I my brother's keeper?" asked Cain. How would you answer? The question itself implies moral responsibility. "We are members one of another." There are several ways of interpreting this, but one is to accept our social responsibilities in freedom.

How far do you agree with the following?

"We differ from other states in regarding the man who holds aloof from public life not as quiet but as useless."—PERICLES.

"A people may prefer a free government but if, from indolence or carelessness or cowardice or want of public spirit, they are unequal to the exertions necessary for preserving it . . . they are unlikely long to enjoy it."—JOHN STUART MILL.

At root the individual attitude to citizenship is a moral issue. Can we also say that it is a religious one? How has the Christian religion contributed to the growth of moral responsibility in citizenship in Britain? Refer to lesson on the Church in the Middle Ages. Also think out the social witness of the Church of England, the Roman Catholic Church, and the Free Churches.

For further consideration :

1. What is involved in accepting world citizenship? (See lesson on World Community, p. 143ff.)
2. Citizenship depends on what kind of people we are—our standards of decency, honesty and our acceptance of moral responsibility for things like bad housing, poor education, undernourishment, and a host of other evils. What other personal qualities go to the making of good citizenship?

May 27th.

II.—COMMUNITY AND STATE.

Bible reading: Ephesians 4.

Suggested hymns: F.H.B. (new) : 29, 62, 59.

Reference books:

Community. A Sociological Study by R. M. MacIver. (From a Library.)

British Life and Thought Series. A few might be carefully chosen.

Some effects of the War.

The war has brought us into direct contact with national affairs, e.g. rationing, curtailment of expenditure, increased taxation, national service, some loss of freedom. We are all under the discipline of the State which makes exacting demands on us. How do we like it? Why is it done? Can it be avoided in a national emergency? What is at stake? In pre-war days we were less conscious of government. There were rules and regulations which had become almost social habits. We grumbled at having to pay rates and taxes, but we were glad to receive the benefits which derived from the community's care for individuals. Affairs in Parliament occasionally caused excitement and international crises made us apprehensive, but we didn't feel the power of the State. Now the government comes into our lives at every turn.

What is the State?

A future lesson goes more fully into this (see *Nation and Nationality*, p. 146). Here it is necessary to say that it is not the nation, and it is not the community. Who makes it? Why is it made?

If people are to live together they must live peaceably, and in order to do this they must perform certain duties and keep certain rules, which means they must accept discipline. Who makes the rules? He who makes the rules is ruler. This holds true of institutions, clubs, schools, trade unions, and all kinds of associations. A ruler may be self-appointed or appointed by a body of people. A ruler who is self-appointed, or who renounces the authority of those who appoint him, is the chief instrument of government and tends to embody in himself law and order. He may multiply or delegate his authority through departments, and these are the machinery of the State. The same is true of an authority elected by the people, such as Parliament from which is derived the Executive (the Cabinet). Then there is the Law. In Britain the High Court of Parliament is the upholder, and in many cases the maker, of law which is an instrument of the State. It is an

instrument of justice which has been evolved through the centuries, and is greater than any single individual, even the monarch. The head of the law is the Lord Chancellor, who is the Speaker of the House of Lords—the supreme law court in the realm.

In a democracy, therefore, the State derives its power from the people who make it and whom it exists to serve. The Civil Service and Local Government are also its instruments. Some people think the permanent officials of the Civil Service associated with the departments of State have too much power. Can you give any illustrations? What is the remedy? Does it lie in having a good ministry?

To a free people the State is not a mystical entity (such as was expounded by the German nineteenth century thinker, Hegel) possessing a religious sanction and political omnipotence, and demanding unquestioning obedience, but something which is grounded in the life of the people, and like a living organism possessing the qualities of growth in association with the life of the community.

To what end?

Why have government at all? There are some who tell us that the ultimate purpose of government is to abolish government—an anarchy where all will be so well self-disciplined and socially conscious that government will be superfluous. We are a long way off that yet. Meanwhile there is the present conflict over whether the State exists for man or man for the State. We may strongly affirm our conviction that the State exists for the welfare of the individual and of the community, but if we become indifferent to our duties—a real danger in a mass-production, machine-conscious civilization—then we shall find that the tables will be turned, and it will be we who are existing for the State and the powerful interests who control it. That is the way of servility and slavery, “a principal cause of the inner decay of the ancient world” (Greece and Rome) which was not machine minded, but whose peoples submitted to tyranny.

The Meaning of Community.

A community can exist without a State, that is without political law and control. But a community must have some form of law, and in many countries the laws of the State are those which operate in the community because the community accepts them; they become social habit. The distinction, however, between State and community is real and must be preserved. Sir Ernest Barker defines community as follows:

“Society (community) is the members of the nation regarded as living a voluntary life in a number of freely formed groups or associations, each acting on the principle and by the method of voluntary co-operation.”

Relate this to what Lord Passfield once wrote :

"Voluntary associations and government action go on side by side, the one apparently always inspiring, facilitating and procuring successive developments of the other."

State and community are different, but they are inter-related. Here lies a characteristic of our kind of democracy which is worth preserving—the voluntary organization. Democratic government in Central Europe would be more securely founded if the voluntary principle in organization were more practised.

The Foundations of the State and Community.

Can a State ever be regarded as a divine or religious instrument of government?

In a democracy we speak of the people as being "sovereign," but certain qualities are necessary on which to build a democracy : justice, compassion, personal responsibility, a sense of individual worth. These are moral, some would say religious, qualities, and indeed as far as our own country is concerned we owe our parliamentary democracy, our political parties, our social conscience and our enlarging ideas of freedom and equality largely to the various contributions of our religious life, Roman Catholic, Anglican and Nonconformist. We have a deeply rooted tradition of private judgment leading to honest and fearless criticism of social and political evils and the abuse of State power. These qualities are the essence of our democracy and the foundations of our State and community.

For further consideration :

1. What did Lincoln mean by "Government of the people, by the people, for the people"?
2. What tendencies threatening the authority of Parliament need to be watched to-day?
3. We speak of power politics. What do we mean? We need to remember that "power to-day means, in the long run, control of the State. For that brings with it all other forms of power."
4. Social relationships make the life of a community. How far, then, can community be regarded as "a quality of mind" as MacIver puts it?
5. Class divisions, the power of wealth, the gulf between ignorance and education all help to break down community. Is selfishness a greater cause of disunity? How can we strive to overcome these destructive tendencies?

June 3rd.

III.—TOWN AND COUNTRY PLANNING.

Bible reading : Isaiah 22. 1-14.

Suggested hymns : *F.H.B.* (new) : 10, 150, 374.

Reference books :

- *Houses, Towns and Countryside.* Elizabeth E. Halton. (Town and Country Planning Association. gd.)
- *When we build again.* Bournville Village Trust Research Publication. (George Allen & Unwin Ltd. 8s. 6d.)
- *Our Towns. A Close Up.* Report of Women's Group on Public Welfare. (Oxford Univ. Press. 5s.)
- *Living in Cities.* Ralph Tubb. (Penguin. gd.)
- Barlow, Uthwatt and Scott Reports. (H.M. Stationery Office or a Bookseller.)
- See also *Country and Town.* Penguin Special, gd. (A digest of the Barlow, Scott and Uthwatt Reports.)

Some effects of the War.

The war has revived and intensified public interest in what is called reconstruction. The problems created by slums, jerry-building and a neglected agriculture have been receiving attention for many years, especially housing ; the war has given them all an added significance. Air-raids have destroyed much that was beautiful and priceless ; they have also laid waste much that was already blighted. Parts of many of our towns will need to be rebuilt. The war has revived farming and changed the character of the countryside. What of the future ? We talk of planning. What do we mean ? Should it be national or regional ? What are we going to plan ? Who is going to plan, and to carry out the planning ?

Planning in the Past.

The Romans were great planners, and they picked the sites of several of our cities, including London. They built great military roads. They had method in much that they did, and their houses were well designed. The Saxons who followed fashioned the parish, and later the beginning of a planned economy, "the manorial system" which was developed by the Normans. The close of the Middle-Ages saw the first drift to the towns with a decline in farming. The Age of Elizabeth saw a revival of house building and the first Town Planning Act to limit the size of London. After the Great Plague (1665) and the Great Fire of London (1666) Charles II called upon Sir Christopher Wren to plan the rebuilding of London which,

had it been carried out, might have saved much trouble to later generations. About the same time there were plans for replanting the depleted forests, and the eighteenth century was an era of landscape gardening on a big scale, as well as the period of Nash who planned Regent Street, London ; Craig, who designed modern Edinburgh ; the Woods, who built Bath on old Roman foundations ; and the Adam brothers who developed the Adelphi buildings. Much of this planning has survived. It served both beauty and utility.

Failure to Plan in the Past.

There was much squalor and ugliness in the Middle Ages, and right up to the beginnings of the Industrial Revolution, but that era ushered in more squalor and ugliness than all the previous centuries put together. Slums, sprawling towns, spoilt coastlines, ribbon developments and endless suburbia, jerry-building, the destruction of beauty and good farm land : all these were painfully obvious. And for what ?

Town or Country ?

We have often discussed the advantages and disadvantages of both. Where do you prefer to live ? If in a town, what kind of a town ? If in the country, do you mean in the depth of the country or on the outskirts of a town, or do you mean in a small country market town ? If you wish to live in a town or city, do you want a house with a garden in the suburbs, or a flat in or near the centre and without a garden of any size ? If your objection to country life is that it is too isolated, will it remain isolated in days of easy and cheap transport ? Must we continue to think in terms of either/or, either town or country ? With regard to many of our large industrial towns this may hold, but if we are planning new towns cannot they enjoy the amenities of the countryside ? Stockholm in Sweden is an example of this.

What kind of a Town ?

Our older towns were generally built to serve one or more purposes such as ports, market towns, military and administrative or ecclesiastical centres—sometimes all in one. Our newer towns are generally industrial centres of mills, factories and warehouses which provide work for thousands who live in or near them. On the whole they are ugly, overcrowded and unplanned. In a few cases an answer has been found in such experiments of planning as Letchworth, Welwyn, Bournville and Port Sunlight where the inhabitants live in a well-designed area with houses and gardens and tree-lined roads, and within easy walking distance of the factories. What kinds of towns do we want in the future ?

Some Problems to be faced.

Here are a list of points for consideration and study :

Decentralized industry. This means spreading industry into the country. How avoid destruction of beauty and good farming land?

Satellite towns and green belts. What about administration?

Traffic and Transport. Here there are local and national problems including journeys to and from work.

Housing estates. What is a good size for a housing estate?

Community centres. Absolutely essential. Why?

Shopping centres. Are they always "centres"?

Advertisements. Think of Piccadilly or the centre of any large town or city in peace-time.

Size. What is a good size and population for a town and city?

Ribbon development. Now controlled by Act of Parliament.

In order to bring town and country together would it be a good thing to have local authorities controlling both towns and the surrounding countryside? Relate this to problems of transport, electricity, gas and water.

The Countryside.

What does it mean to the townsman? What use does he make of it? How are its amenities and beauties misused? Is it just a playground for overgrown children who care nothing for its rich and varied life of plant, insect, bird, beast and man? What about ugly petrol-stations, road-houses and blatant advertisements on hoardings at cross roads. Do we really want to know about somebody's cure for backache in the heart of a Yorkshire dale or a Devon combe? The life of the countryside is the life of the nation. It is the source of food, health, recreation and enjoyment. A town must have a lung; that lung is the surrounding country. But the country has a life of its own—the life of man in relation to nature—the right kind of life.

The war has resulted in the improvement of farming and the life of the land worker. There are still important problems to be solved such as the need for more and better houses, water and electricity in every cottage, improved roads and especially the development of village life. In this connection think of the part played by the church and chapel, the Women's Institute and the newer associations under civil defence.

Would country folk flock to the towns for jobs if their own labours were well paid, there were chances of advancement and their homes had modern amenities? In this connection what is being done to stop the building of town villas and unsightly bungalows? Do country people themselves care enough about what kinds of houses are built and what materials are used?

The right use of the land (see Lesson for August 26th), the location of industries, the building of new towns, the preservation

of places of natural beauty, are some of the problems which are being faced by the Ministry of Town and Country Planning. Look up the recommendations of the Barlow, Uthwatt and Scott Reports respectively.

Do we want to plan everything? Which aspects of life in towns and the countryside would you leave unplanned?

What are some of the obvious advantages of planning? What are some dangers?

Section V.

Our Cultural Heritage

NOTES BY GWEN PORTEOUS AND ERNEST DODGSHUN.

June 10th.

I.—CHRISTIANITY AND CULTURE.

Bible reading: 1 Corinthians 3 (especially verses 21-23).

Other references:

Christianity and Civilization. H. G. Wood. (Cambridge Univ. Press. 3s. 6d.)

Religion and Culture. Caroline C. Graveson. (Allen & Unwin. Swarthmore Lecture, 1937. 1s. 6d.)

Some Makers of the Modern Spirit. Edited by John Macmurray. (Chapter I.) (Methuen.)

Suggested hymns: 21, 48, 52, 353, 342.

There is need to clear from the mind a misunderstanding of the word "culture" so that the way of life which it expresses may once more commend itself to men and nations. The dictionary gives the word an origin common with the word "to cultivate" meaning "to bestow labour and attention upon land in order to raise crops." Later the word acquired a figurative meaning, that of improvement and development by training and education; a certain refinement of mind, taste and manners. This is as far as the dictionary takes us. Is it satisfying to you as a definition of culture? The answer is probably "no." At this point, try to describe for yourself what culture means for you. The dictionary offers a certain suggestiveness. The word has its roots in the soil. Culture has something to do with the use we make of soil, and, used figuratively, soil may be likened to those gifts and qualities with which we are naturally endowed added to what has been given to us from all the rich life behind us which is our heritage of history.

Here are one or two attempts at definition :

“The best that has been known and said in the world” (Matthew Arnold).

“Man’s reasoned attempt to live well.”

“Culture means art and science.”

Do these definitions fall short somewhere? If so, where?

Paul hardly set out deliberately to speak of culture in his letter to his Philippian friends. Yet did he not get somewhere near the mark when he said to them :

“Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is high toned, all excellence, all merit.” Phil. 4. 8. (Moffatt.)

Do you feel perhaps that something wider is expressed here than can be thought of as culture?

A merely academic definition of culture is certainly unsatisfying. Certain things lie deep in the life of a people, very close to its soul. They are indigenous, that is to say, native or natural to it. They are related to geography, mountain, plain and river. They are expressed in the things we call “folk,” in dance and song, in story, craft, skill, worship and character. Other streams of influence, the more formal arts, the sciences, achievements of scholarship, discovery and invention are nourished in this soil and the growth is a way of life which we call culture. Though it is rooted in the intimate life of a people, it is international, a gift to the world. Science and the arts know no frontiers, and universities in free countries have no international quarrels.

Is there such a thing as culture and then something different which is Christian culture? If the answer is “yes” the difference should be made clear before the end of the lesson.

Strands of our Cultural Inheritance.

They are legion, and many of them are unacknowledged but they are mainly three :

1. GREEK.

In the sixth century B.C. the Greeks

i. Conceived and defined the very ideal of a civilized life.
ii. Affirmed the need of knowledge for the good life, knowledge not alone as a means of living but as itself a heightened and enriched form of life.

iii. Conceived the ideal of freedom, not alone freedom from personal or political restraint, but an inward freedom from prejudice and passion, learned through application and discipline.

iv. Were pioneers of thought. They believed and in a measure proved that Nature was knowable and through knowledge manageable.

v. Were the creators of the sciences and of philosophy. "Life, without reflection upon life, without self-examination and self-study and self-knowledge, is a life not worth living by man."

vi. Were pioneers and creators of nearly every one of the arts and their achievement in some of them is still unsurpassed.

Our debt to Greece is incalculable. Yet we must note :—

(a) Greek culture was for a minority only. It was not intended for all Greeks. It rested upon and possibly existed because of slavery.

(b) It was never extended to women.

(c) It countenanced and frequently encouraged infanticide, exposing to death unwanted or sickly babies.

(d) Such ideas as existed of any degree of sanctity of human life had a very limited application.

[For Notes on Greek life and art, see *Life is Worth Living*, 1933, page 151ff; *Paths to Freedom*, 1935, Section VI; *Achievement and Challenge*, 1938, pages 120ff and 218ff.]

2. ROMAN.

The Romans inherited Greek civilization. Much of it they copied, but they were also initiators of many new ideas.

i. They established an Empire whose avowed aim was world wide peace, and they achieved this for a longer period than the world had known before.

ii. They had genius in organization. They were the world's great planners.

iii. They evolved a system of government based on a conception of justice which they believed was scrupulously fair, precise and clear.

iv. They initiated many applied arts and sciences. They made roads and bridges over which travelled the civilizing ideas of Greece and the ideas and missionaries of the Christian conception of love.

Our debt to Rome is very great, yet we must note :

(a) At no time in history were civilized men more unhappy than in the later stages of the Roman Empire.

(b) The Roman Peace meant submission to a supreme Roman sovereignty.

(c) There was no freedom apart from submission. Unwillingness or refusal meant terrible cruelty or death.

(d) Slavery was a basic element of Roman life.

(e) All that is implied in the butchering of gladiators to make a Roman holiday.

(f) All that is implied in the phrase "Bread and Circuses." Is any phrase more hostile to culture?

What is lacking?

[See *Paths to Freedom*, 1935, Sections VI and VII.]

3. JEWISH.

Christianity is essentially Jewish in origin, and the Old Testament leads inevitably to the New. See almost all preceding Lesson Handbooks for studies of the developing Jewish ideas about the nature of man and of God, leading to their conceptions of pity, mercy and love, to their concern for the bereaved and the fatherless, the widow, the stranger and the sinner, and to their realization of God as Friend and Father.

Consider also the following points :

i. The Old Testament, the expression of Jewish culture, is more important for European civilization than either the Greek or Roman contribution. Do you agree ?

ii. Jewish culture is essentially religious. Neither the Greeks nor the Romans had quite what we should describe as characteristics of the religious mind.

iii. For the Jew religion is never set apart, one sphere of human activity among a number of others. There is a wholeness about Jewish life and culture and the integrating factor is religion, a way of living the whole of life. Where our historians say "Caesar crossed the Rubicon" or "Nelson won the battle of Trafalgar," the Jewish historians say "God brought his people up out of Egypt." Consider the implications of this attitude towards history and therefore towards culture. Try to estimate the advantages and disadvantages of this attitude.

iv. The Jewish people were more actively aware of the reality of an unseen God than any other race.

Our debt to the Jew can never be told. Yet we must note :

(a) Owing to age-long oppression and tribulation the Jew became fiercely nationalistic and exclusive in his religious outlook. The idea of "the chosen people" bred pride and bitter possessiveness.

(b) The letter of the Law killed liberality of spirit in interpreting it.

(c) A hard censoriousness and self-righteousness impeded the outgoing of that very love which the Jew believed to be the supreme attribute of his God.

Do you consider the Old Testament Jew a cultured man ? Give reasons for your answer.

Christianity and Culture.

The first section of this Handbook has attempted to answer the question as to what Christianity is. We need to see now what Christianity added to the inheritance of Greece, Rome and Israel, and what the values of Christianity contribute to the culture of to-day.

Consider the profound and far reaching difference made by the teaching and life of Christ to

i. Humanitarian feeling. Of course this existed before Christ and operates to-day outside of Christendom. Yet acknowledging our full debt to all the stream of fine culture in both the ancient and the modern worlds, do we not testify that what we know to be best in modern life comes from the gospel of Christ? Nowhere else in time or space was the sanctity of human life so impregnably safeguarded. True culture is an impossibility apart from this certainty.

ii. A sense of the worth of the individual man. This is something deeper than a regard for humanity; it is a conviction of the everlasting value of a man irrespective of everything, of race, colour, class, attainment, irrespective even of goodness and morality. No other culture preached such good news as this. Real culture is incomplete until its way of life expresses this conviction.

iii. The conception of compassion. Consider the obligations of a Christian towards such people as beggars, cripples, outcasts and social failures.

iv. The conception of democracy as something more than a system of government. Plato spoke only to the educated. Jesus spoke to the heart and understanding of ordinary people. A people has no culture until its values are shared by all.

Considering the beautiful liberality and catholicity of the mind of Christ, what should be the relationship between Christianity and Scholarship and the Arts, (a) in the school, (b) in the church, (c) in Adult Schools?

The lesson might well conclude with a reading of Paul's great affirmation contained in the reading suggested above.

"All are yours, and ye are Christ's, and Christ is God's."

June 17th.

II.—THE CONTRIBUTION OF THE ARTIST.

Bible reading: Psalm 23.

Other references: *Art.* Clive Bell. (Chatto & Windus. 4s.)

Suggested hymns: 349, 369, 337, 258.

These notes are no more than suggestions for the consideration of folk concerned to find for themselves what sort of person the artist is, how he works and what kind of a contribution he makes to life.

Question 1. Is the artist removed from the ordinary life of ordinary folk?

The answer is both "yes" and "no," but the most ordinary folk have their extraordinary moments. To get what the artist has

to give demands an extension of the powers we use for ordinary living, an enlargement of our faculties of sight and insight ; hearing, feeling and thinking, not only more precisely and clearly but in ways that are utterly new. It means responding to new forms and combinations of lines, sounds, colours and ideas, seeing in them some of the significance which the artist himself sees. He is removed from us in that he first perceived, felt, ordered, executed and gave to the world significant things which have profoundly moved its finest spirits. He is *not* removed from us in that nothing he has given is alien to that which it is within us to become. It is the function of the artist to make us see what he sees. The education we receive and the social structure in which we live should be such as will help, but nothing will avail us if we have not the will to see.

Question 2. Why does a work of art make the demand that we see and feel differently ?

i. Art is the expression of the being of an artist, his way of telling us what is real for him in the external world and in men and women. His way of telling is different from any other, different from that of the scientist, philosopher, theologian or teacher and the truth he tells is of a different kind. Moreover the emotion aroused in us by a work of art is quite different from the emotion aroused by anything else. Art is a particular method of perception allied with a particular state and quality of awareness, and the artist's approach to any field of experience which moves him is quite his own. We must understand this difference and try to respond to it.

ii. When anything stirs the artist to creativeness he responds with the whole of his being, body, intellect, will and feeling. The whole man is involved with the whole of his consciousness, each part of him co-operating intuitively with every other and each part functioning within the whole as the thing to be apprehended demands. We very rarely behave in this way, acting, feeling, thinking out of a whole, unified, undivided personality. To be asked to do so makes a great demand on us. It means feeling and behaving in quite a new way.

iii. This fact about the artist explains why the truth he tells differs in kind from that told by other great contributors to human experience. It differs from logical, intellectual and philosophical truth though it frequently comprehends them. The whole of a man's being must go out to meet a work of art whereas intellectual propositions and concepts can be dealt with by using the intellect and the imagination. Art is an utterance, in line, sound, colour, stone or speech, of that to which the whole being of man responds, of that which is endorsed by the whole man.

Question 3. How does an artist see ?

With a power of accurate observation born of patience and humility which are themselves children of love and reverence. The

artist looks at anything which is provoking him into creativeness until it becomes intensely alive. It may be a tree, a flower, a face, a landscape or an idea. He may have to wait, but his subject is contemplated scrupulously, its appearance noted in every detail, its life felt right to its external margin of beauty until vision and knowledge have made the artist independent of its physical reality. His tree is more "tree" than any tree you and I were capable of seeing. It is literally made anew. Painted, it may not be very like the tree I see. Certainly it will not be a copy of it. The artist did not set out to paint the tree I see, not even the tree he saw. Rather, he painted what the tree he saw did to him and his gift to us is himself.

Question 4. What alphabet does the artist use?

Canvas and paint, stone, wood, lines, shapes, sounds, words, etc.

Question 5. What language does the artist use?

The language of sign, symbol, image, form, design, action, movement, etc. Art is a re-presentation of experience, not a description of it or a statement asserting its truth or value. The artist's problem is to find the symbol, image, shape or design which represents objectively the core of his experience, which comes nearest to being identical with it, a crystallization of it, the pith and marrow of one thing embodied perfectly in something else and that something a thing quite different. Appreciation of art is partly the learning to read a new language, the language of sign and symbol.

Examples.

i. Perhaps the most familiar symbol to us in the West is the arrangement of two lines in the relationship which forms the cross. Theologians have preached and taught and written, stated, reasoned and analysed, presenting the Cross as a symbol of duty, pain, sacrifice, self-dedication and supreme love. Those to whom the Cross of Christ stands for something fundamental and eternal may find the simple relationship of two pieces of wood more evocative of feeling and meaning, more significance contained in one word or in the relationship between two lines.

ii. It is clear that Shakespeare "descended into Hell" and that he faced there the reality and appalling power of evil. Hamlet and Lear objectify Shakespeare's intense experience of personal agony. Hamlet and Lear! Few would claim that any description of his moral and spiritual conflict could be so evocative in you and me of the depth of Shakespeare's pain.

iii. Perhaps the most difficult language to read is that of pure form, an arrangement of lines and colours which tells no story, and has no personal association and whose significance and justification is in the very lines and forms themselves. Yet we have the power to read for we know the alphabet. A certain arrangement of the

objects on our mantelpiece, perhaps the position of a bowl of flowers, displeases us. Have we ever enquired why, or why we are unhappy until by experiment we find the one inevitable and right arrangement of shapes and planes? The artist who gives us a beautifully satisfying, rightly ordered, relationship of shape, line, plane, and colour contributes greatly to human happiness.

"Who has not, once at least in his life, had a sudden vision of landscape as pure form? For once, instead of seeing it as fields and cottages, he has felt it as lines and colours. . . . Is it not clear that he has won from material beauty a thrill indistinguishable from that which art gives, the thrill which generally art alone can give, because he has contrived to see it as a pure, formal combination of lines and colours?"—CLIVE BELL.

Question 6. What is the justification of art?

The artist sees things and persons as ends in themselves, the thing itself, the person himself, the real thing, the real person. Only that which is real in us can respond. The artist touches that which is real outside of us and within us and he brings the two together. Is it too much to say that the artist, in his own unique way, feels after and finds the ultimate Reality, God?

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

June 24th.

JOHN KEATS (1795-1821).

NOTES BY GWEN PORTEOUS.

Bible reading: Acts 17. 16-28.

Other references:

John Keats. Sidney Colvin. (Macmillan English Men of Letters. 4s.)

Keats and Shakespeare. J. Middleton Murry. (Oxford Univ. Press. 10s.)

Studies in Keats. J. Middleton Murry. (Oxford Univ. Press. 8s. 6d.)

Suggested hymns: 48, 375, 256.

i. Biographical.

The early death of Keats was a loss to the world which none can estimate, yet his twenty-six years were lived to the full, and few men could extract more from one moment of joy or pain. Moreover four

years (1816-1820) were more crowded with sheer poetic genius than any four years in the life of artistic creativeness of which we have any record.

John Keats was born of ordinary folk who might themselves have found it difficult to account for him. They would have been wrong for there is a sense in which they were not ordinary. Thomas Keats kept livery stables and his wife was the daughter of its former owner. John was their first child, followed by two brothers, George and Tom, and later by a sister, Fanny. Keats' mother was intensely alive, gay, warm-hearted, passionate and imaginative, though, with it all, a little crude. Thomas Keats was intelligent, energetic and forceful. John had the artistic temperament which can be a positive nuisance, if not a danger, if it be not allied with both the will and the ability to create. John Keats took much from both parents. What he took he refined and transmuted into pure poetry. His school was happily chosen, and a quick judgment would have pronounced him normal enough, gay, pugnacious, intensely affectionate, passionate in his loves and in his indignations and intolerant of injustice. Deeper observation would have revealed "an unusually quick and acute sensitiveness to beauty, a quite extraordinary vitality in the realm of the senses." He was not outstanding intellectually until his fifteenth year when he discovered the world of literature, "realms of gold." He entered them, as one would expect, with passionate ardour. This experience coincided with the death of his mother from consumption. Boy though he was, he had nursed her to the end with skill and tenderness. His father had died earlier, and Keats' discovery of the world of books and his experience of the world of pain matured him rapidly. Quite soon after leaving school, when he was apprenticed to a surgeon-apothecary, he began to write poetry. All the poetic life of Keats is crowded into four years. From the start he had a foreboding of death which drove him unconsciously to pack the years into months and the hours into minutes. Shakespeare had thirty years in which to work, and he could afford to wait. Keats had only four.

Try to estimate what gifts and qualities of character Keats brought to the writing of poetry.

Try to remember what you were at the age of twenty-six.

Ponder a little over that mysterious quality of creative life which we call genius.

2. The first year.

Keats was still apprenticed to surgery and it was his nature to do well anything he touched. He was reading widely, his output of writing was very considerable and he was living with tremendous zest in a circle of congenial friends. Leigh Hunt was a generous and most hospitable man, able as a critic and Editor of the *Examiner*, a paper known for its liberal outlook. Through Leigh Hunt, Keats found himself launched into the cultured world of London. It

included Wordsworth, Shelley, Lamb and Hazlitt, as well as close friends of Keats such as Haydon the painter, Severn, Reynolds and Brown. Any biography of Keats tells a fascinating story of this famous circle of finely cultured men and women.

"It is difficult for those who have been born into the atmosphere of a liberal education and nurtured at a university to realize precisely what those nightly meetings at Leigh Hunt's cottage meant to Keats . . . and even those who have had the rapture of a like experience have not possessed what Keats possessed, the secret knowledge that in this golden kingdom he was not a sojourner only, but one of the blood-royal."

"I stood tip-toe upon a little hill."

This is the first thoroughly characteristic poem that Keats wrote. Here is Keats with every sense alert, in a passion of delight. Life teeming with interest, the world intensely beautiful. Actually, the poem is an excellent portrait of John Keats, aged twenty, a list of his "luxuries," a catalogue of the things he loves. It is worth looking at because each thing described is perfectly felt, the result of faithful observation as well as the capacity for acute physical sensation.

" and then there crept
A little noiseless noise among the leaves,
Born of the very sigh that silence heaves.

" there too should be
The frequent chequer of a youngling tree,
That with a score of light green brethren shoots
From the quaint mossiness of aged roots :

" Open afresh your round of starry folds,
Ye ardent marigolds !

" Here are sweet peas, on tip-toe for a flight :
With wings of gentle flush o'er delicate white,
And taper fingers catching at all things,
To bind them all about with tiny rings.

Or by the moon lifting her silver rim
Above a cloud, and with a gradual swim
Coming into the blue with all her light."

This is not a great poem. Greatness in poetry does not come by merely adding one beautiful line to another. A great poem is a living organic whole, all its parts knit and unified. "I stood tip-toe" has intimations of what Keats will one day do. "On first looking into Chapman's Homer," written when Keats was still twenty, bears the mark of genius. Keats would have been less than human if he had not known, after writing it, that he was a poet. See *Builders and Makers*, 1944.

"Sleep and Poetry."

This is a greater poem and, for understanding of the development in it of Keats's powers, reference should be made to the lesson on the Artist. Here Keats begins to speak the language of pure poetry and though he cannot sustain it through the long poem there are frequent passages where his thought is essentially poetic thought, different in quality from other kinds of thinking. Keats is clearly conscious of himself as a poet. He is also oppressed by a foreboding of death.

"O for ten years, that I may overwhelm
Myself in poesy ; so I may do the deed
That my own soul has to itself decreed."

In the language of ordinary thought Keats says, "Shall I have time? May be so; may be, not," but see how Keats balances one vision of life against the other.

"Stop and consider ! life is but a day ;
A fragile dewdrop on its perilous way
From a tree's summit ; a poor Indian's sleep
While his boat hastens to the monstrous steep
Of Montmorenci. Why so sad a moan ?
Life is the rose's hope while yet unblown ;
The reading of an ever-changing tale ;
The light uplifting of a maiden's veil ;
A pigeon tumbling in clear Summer air ;
A laughing schoolboy, without grief or care,
Riding the springy branches of an elm."

This is poetic thought and its language is that of the art of poetry. Keats follows these lines with more delightful enumeration of the things in which he delights—nature, the realms of gold, of Flora and old Pan, of song and story. Then comes a break, a first hint of a change in the whole outlook of Keats. If it is indicative of something deep and real, Keats will pursue it with all his being whatever be the consequences. Nobody knew how to look, see, feel, smell, touch, taste so as to extract the essence of delight from sensuous things as Keats did.

"And can I ever bid these joys farewell ?

"Yes, I must pass them for a nobler life
Where I may find the agonies, the strife
Of human hearts."

This is, however, the language of prose and instinctively Keats immediately transmutes it into the language of poetry, using the image of a splendid chariot and a mighty charioteer.

"Most awfully intent
The driver of those steeds is forward bent
And seems to listen"

Chariot and charioteer are poetry and the poet, and here is a premonition which ever afterwards grows in strength. Keats senses a particular kind of knowledge and wisdom which belongs to poetry because of its own nature, and a particular function of the poet as listener, and of the listener as a focus of intense activity, "most awfully intent." There is a premonition, too, of Keats's coming preoccupation with the agony and strife of human hearts and few have sounded those depths more than he did. It is important, however, to understand that for Keats this is the preoccupation of the poet, "A vast idea!" Here is the discovery of the real function of the poet and poetry. Yet

" How much toil !
 How many days ! What desperate turmoil !
 Ere I can have explored its widenesses.
 Ah ! what a task ! upon my bended knees
 I could unsay those . . . no, impossible !
 Impossible ! "

With the conclusion of "Sleep and Poetry" the first of the four short years closed, but Keats had seen the vision. "O for ten years!" Achievement was to be crowded into three.

July 1st.

JOHN KEATS.—II.

Bible reading: 1 Cor. 12. 31 and 13.

Suggested hymns: 369, 402, 381, 382.

After writing "Sleep and Poetry" Keats knew that he was a poet as distinct from a man who wrote poetry, and he advanced rapidly towards a knowledge of the function of art in general and of poetry in particular. Keats next tested his new knowledge in "Endymion," a long poem which took a year to complete.

The Second Year. "Endymion."

Few but students will read "Endymion" right through. In so far as it reveals the mind of Keats concerning poetry as a revelation of Reality, the poem is important. It shows clearly certain stages in the development of Keats's growing awareness.

I. Poetry as a Revelation of Beauty.

i. Poetry is the beauty of the physical world seen by an artist and represented directly in the choice and arrangement of words in a poem.

"Endymion" is full of this kind of poetry. The following are lines from the beautiful "Hymn to Pan." All things sing to him.

"yellow girted bees
Their golden honeycombs ; our village leas
Their fairest blossomed beans and popped corn.
The chuckling linnet its five young unborn,
To sing for thee ; . . .
Here is a bower so quiet

"so that a whispering blade
Of grass, a wailful gnat, a bee bustling
Down in the bluebells, or a wren light rustling
Among sere leaves and twigs, might all be heard."

ii. A second stage is reached when the poet is independent of the physical acts of seeing and hearing. The beauty of the external world has been so absorbed into his being that it is more real, more truly seen inwardly than it ever was by the physical senses. It is what the German poet Rilke calls "making the visible invisible."

"Work of sight is achieved,
now for some heart-work
on all those pictures, those prisoned creatures within you."
RILKE. (1914.)

Keats would have understood this perfectly. It means more than appears at first sight. It calls for the ability and the willingness to be completely attentive. It calls also for humility and love.

iii. Poetry is beauty created as well as beauty perceived, a bringing into existence of something which did not exist before.

iv. Poetry is a witness that the beauty known and felt by human beings is part of an existent Reality one of whose attributes is beauty. This is a metaphysical statement of some daring. In "Endymion" it is a magnificent guess. Keats pursues it until it becomes a certainty.

Read carefully these lines from "Endymion" :

"A thing of beauty is a joy for ever ;
Its loveliness increases ; it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.
Therefore on every morrow are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er-darkened ways
Made for our searching : yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old and young, sprouting a shady boon
For simple sheep : and such are daffodils
With the green world they live in . . .

All lovely tales that we have heard or read :
 An endless fountain of immortal drink . . .
 Nor do we merely feel these essences
 For one short hour . . .
 Haunt us till they become a cheering light
 Unto our souls, and bound to us so fast,
 That, whether there be shine, or gloom o'ercast,
 They always must be with us, or we die."

Try to trace the four stages in the development of Keats's idea of beauty in the above lines.

II. "Endymion" and Poetry as revealer of the reality of Love.

i. Love was the love involved in friendship. The love Keats had for his own friends was something quite independent of either their good or bad qualities, something intensely human, catholic and constant.

ii. It was the supreme love between two persons.

iii. There is already a suggestion confirmed later by personal experience that supreme love for one other might have to be transmuted into a deep love for mankind.

iv. There is a strong suggestion that the emotion of love so strong in human beings is part of an existent Reality which is Love. After dwelling on the thought of beauty Keats continues :

" But there are
 Richer entanglements, enthralmments far
 More self-destroying, leading, by degrees,
 To the chief intensity : the crown of these
 Is made of love and friendship, and sits high
 Upon the forehead of humanity.

Melting into its radiance, we blend,
 Mingle, and so become a part of it
 Nor with aught else can our souls interknit
 So wingedly ; when we combine therewith,
 Life's self is nourished by its proper pith."

The Third Year.

The whole being of Keats became a ferment of disturbing, creative ideas. Moreover he now began to keep company with pain of body and spirit and he walked with them to the end. To watch the slow death of his brother Tom was more than he could bear. Such work as Keats had published was unwanted and neglected. He outgrew his friends and loved them in spite of it, but he became spiritually lonely. He fell passionately in love. Fanny Brawne was incapable of returning it. Moreover, Keats knew that he had a very short time to live and he felt compelled to renounce an intimate relationship. He was writing a great deal and feeling the tremendous

pressure of time. "Hyperion" and many shorter poems came at this time. This third year is important mainly for certain vast ideas which it generated. They are found in "Hyperion" and in numerous letters. They are ideas which are fundamental.

I. *The idea of "negative capability."*

Keats used these words to describe an aspect of Shakespeare's genius. By them Keats meant two things, both of which are deeply Christian.

(a) **Humility.** An artist must eliminate "self" before he can become a fine and sensitive instrument through whom and in whom vital things happen. It is a condition of what Keats calls "agonizing receptivity." It is the stillness of which Mr. T. S. Eliot speaks, which is the focus of intense spiritual activity. It is the attitude of "I speak not of myself, but the Father that dwelleth in me . . ." There is a phrase which recurs frequently in varying forms in the letters at this time. "His identity presses upon me." Notice that it is never "I impress my personality upon." The poet for Keats becomes the person in whom things happen rather than by whom.

(b) **Forgiveness.** This is something vaster than tolerance. It is the grace which Christ possessed. It is more than forgiveness of men for the pain and wrong they inflict. It is forgiveness of life itself for all the agony woven right through the whole of human existence. "We have, as yet, scarcely even a sense of the quality itself. Let it be called, though the word cannot fail to be misunderstood, Acceptance." (*Keats and Shakespeare*. J. Middleton Murry.) Compare Mozart and Beethoven with Keats in this respect. Read carefully what Paul has to say about Love and note how fundamental to it are these qualities of humility and acceptance.

II. *The idea of "the principle of beauty in all things."*

Soon after the hemorrhage which foretold his death Keats, writing to Fanny Brawne, said this: "I have loved the principle of beauty in all things." Keats meant by this far more than the statement "I have loved all beautiful things." Everything that Keats was putting out tells us that he meant, "I have loved the principle—of beauty in all things." It is more than acceptance, it is a finding of beauty in *all* the conditions under which this striving, sinning world is in process of becoming.

The Last Year.

Keats was in love, he was dying, he was all but penniless and he wrote the great "Odes." Acceptance, love of the principle of beauty in all things, is now extended to death, and death at the age of twenty-six. It is acceptance of a whole, life and death with no joy diminished, no pain denied.

The "Odes" are in any edition of the poems. One is recommended for reading in Schools.

"Ode to a Nightingale."

The poem opens on a note of heartache born of too much happiness in the beauty of the bird-song at midnight in woodland full of mystery and magical loveliness. The poet longs to follow the bird and seeks to do so by the aid of a spell of southern vintage filled with southern warmth, richness and joy. But no spell is needed save that of poetry. Its wings will carry him and already he is there sensing in the darkness the secrets and scents of the summer night. Death on such a midnight would have no pain. The individual lives of men and women are transitory, but Beauty is immortal, part of a greater whole, an ultimate Reality to which bird, bird-song and poet belong. The thought of the permanence of beauty carries the poet back into the life of the ages, and he becomes creative, bringing back from it those beautiful glimpses of Ruth "in tears amid the alien corn" and

"magic casements, opening on the foam
Of perilous seas, in faery lands forlorn."

Then the mood swiftly changes and the poet is back in his world of daily consciousness. The bird-song dies away, the forest fades and the poem ends.

Keats would have accepted at his end this last message given by James Nayler to his friends about two hours before his death in 1660.

"There is a spirit which I feel that delights to do no evil nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. . . . Its crown is meekness, its life is everlasting love unfeigned: and it takes its kingdom with entreaty and not with contention, and keeps it by lowness of mind. . . . I have found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places of the earth, who through death obtained this resurrection and eternal holy life."

July 8th.

THE ROMANTIC PERIOD IN MUSIC (1800-1900 Approx.).

NOTES BY C. KENNETH FROST.

I.—ORCHESTRAL MUSIC.

Reading references:

The Columbia History of Music. (Compiled by Percy A. Scholes.) Columbia Gramophone Co. Ltd. and Oxford Univ. Press. Volume IV with illustrative records. (Obtainable on loan from N.A.S.U., 30 Bloomsbury Street, W.C.1.)

A Miniature History of Music. Scholes. (Oxford Univ. Press. 1s. 6d.)

The Oxford Companion to Music. Scholes. (Oxford Univ. Press.) In a Reference Library. (See articles under "Romantic," "Programme Music," etc.)

Note.—It is felt that the best results will be obtained from this lesson if as much time as possible is allowed for listening to the music itself.

The 1944 Handbook lessons on music took us from its earliest known days up to and including the classical period of the seventeenth and eighteenth centuries. The Romantic Movement we are now to consider predominated in the nineteenth century.

"Classical" and "Romantic."

We should be clear about the use of these terms. The word "classical" is often used by people to-day when speaking of music, to distinguish so-called "popular" music from other kinds, or again to contrast music which has permanently established itself, with "modern" music. In what follows we have neither of these two meanings in mind.

Compare the compositions of Haydn and Mozart on the one hand with those of, say, Wagner and Chopin on the other. On the whole there is a wide distinction in the character of the works in each group. In the former case we find a certain serenity of detachment from the transient joys and sorrows of life; Haydn and Mozart were largely concerned with the moulding of their materials in the most artistic and well-balanced manner possible—this is the Classic Style; "the composer's emotion seems cleared of circumstances, cleansed of personalities, assimilated and purified, an 'emotion not only recollected in tranquility but also generalized from humanity.'" With Weber, Wagner, Berlioz, Liszt, Schumann, Chopin and Mendelssohn we get intensity of feeling, striking individualism, vivid

and abrupt changes of mood—this is the Romantic realm, “a land where sensuous beauty, the immediate delight of the ear, is of primary importance and logic a reluctant necessity.” Nothing said so far should be taken as implying that either period of time is *solely* confined to one or other of the styles mentioned; there was some Romantic music before 1800 and since 1900, and the nineteenth century saw compositions in the classical vein. Beethoven incidentally covers the transition period and is usually described as a “Classic-Romantic.”

Programme music.

As a result of the new interest of the musician in the other arts, including often a personal association with writers, poets and painters, there emerged a kind of music which came to be called “programme music.” This is music expressing some pictorial or literary idea or having connection with something outside itself. Often the composer gives descriptive details of what he is attempting to convey.

Music as national expression.

About the middle of our period we find composers, in their search for material, resorting to the half-forgotten folk tales and colourful legends of their respective countries. Furthermore the unique environment of each land, its historic vicissitudes and such like, afforded subjects for Romanticism. If we couple with these things the results of the political happenings in Europe in the nineteenth century, from Napoleon onwards, it is not surprising to find the emergence of Nationalist Schools in the realm of music. As in other spheres this kind of thing holds possibilities for good or evil. As one writer puts it, “World art is the great concert of the people’s souls; every coarsely national tone will create a dissonance until it is attuned to the universal spirit. To add a new tone to this concert, to give a new hue to the multicoloured panel of world art—this is of the greatest service.”

As a result there arose such well-known composers as Grieg in Norway, Smetana and Dvorák in Bohemia, Glinka, Borodin, Balakirev and Moussorgsky in Russia, Sibelius in Finland, and Albeniz and Falla in Spain.

New romantic forms.

There is a wide choice of illustrations available. Volume IV of *The Columbia History of Music*, in the booklet and accompanying records, supplies examples. In most instances of romantic compositions there is an association with some story or incident to which the introducer of the lesson may refer.

As was to be expected romanticism gave birth to certain new musical patterns, the better to express its particular features.

1. *The Concert Overture.*

This is an overture composed for purely concert performance.

Mendelssohn : "Hebrides" (or "Fingal's Cave") Overture. (H.M.V. DB.2100) (B.B.C. Symphony Orchestra).

Dvorák : "Carnaval" Overture (H.M.V. C.2842) (Czech Phil. Orchestra).

Elgar : "Cockaigne" ("In London Town") (H.M.V. DB.1935-6) (Elgar and B.B.C. Symphony Orchestra).

2. *The Symphonic (or Tone) Poem.*

This somewhat resembles the first movement of a symphony, so far as any comparison with a previous form is possible. There is, however, more latitude in the structure to accord with the impression it is sought to convey. We often get "motto themes"—tunes representing persons or things around which the composer weaves his story.

Richard Strauss : "Till Eulenspiegel's Merry Pranks" (H.M.V. DB.2187-8) (Busch and B.B.C. Symphony Orchestra).

Saint-Saëns : "Omphale's Spinning Wheel" (H.M.V. D.1704) (Phil. Symphony Orchestra of New York).

Elgar : "Falstaff" (H.M.V. DB.1621-4) (Elgar and L.S.O.).

General Illustrations.

Rimsky-Korsakov : "Scheherazade" Suite (H.M.V. DB.2522-7) (Stokowski and Philadelphia Orchestra) founded on "Arabian Nights."

Wagner : "Siegfried Idyll" (H.M.V. DB.2920-1) (Toscanini and New York Phil. Symphony Orchestra) commemorating the birth of Wagner's son.

Moussorgsky : "Pictures at an Exhibition" (H.M.V. DB.5827-30) (Stokowski and Philadelphia Orchestra) describing paintings by his friend Hartmann.

Dukas : "The Sorcerer's Apprentice" (H.M.V. DB.3533) (Stokowski and Philadelphia Symphony Orchestra) a story of a lazy apprentice and a bewitched birch-broom.

Opera and Song.

Only brief mention can be made of these although the Romantic Movement greatly influenced their evolution. Wagner worked out his ideas in opera (see p. 147 Lesson Handbook, 1941). The development of the song calls for fuller consideration on some future occasion.

Pianoforte music.

The new musical designs of the period and the illustrations for to-day's lesson have been confined to compositions for the Orchestra. Pianoforte music of the nineteenth century receives special attention in the next lesson.

July 15th.

THE ROMANTIC PERIOD IN MUSIC (1800-1900 APPROX.).

II.—THE PIANOFORTE.

Reading References :

The Columbia History of Music. Volume IV. (Obtainable on loan from N.A.S.U., 30 Bloomsbury Street, W.C.1.)

The Oxford Companion to Music. (See articles under "Pianoforte," "Pianoforte Playing," "Chopin," etc.)

NOTE.—Aim to leave adequate time for hearing a representative selection of music.

The period we are considering was notable for the attention given to compositions for the piano, which to-day is the most popular of all instruments.

The pianoforte.

The name "pianoforte" can be traced back to the beginning of the seventeenth century, but for all practical purposes this instrument is only some 100 years old. About the fifteenth century attempts were being made to produce tone from the existing stringed instruments by means of a keyboard (or clavier). There resulted the harpsichord (in its smaller forms, the spinet or virginal) and the clavichord. In the former the tone was incapable of control as to volume and was produced by the *plucking* of the string by a quill or leather when the key was depressed. It has a guitar-like quality of tone with a certain brilliance and power. In the clavichord the tone was produced by metal tangents which *struck* the string making a delicate, metallic sound suited to a small room but inadequate for a large one. Some variation in volume was obtainable accordingly as the key was struck hard or otherwise, so that it became a favourite instrument for several centuries.

Instrument makers sought a new type that would give a brilliant tone and yet be capable of producing both soft and loud sounds. In the early eighteenth century Cristofori, an Italian, announced that he had perfected such an instrument—a "harpsichord" that played both *piano* and *forte*, hence the term *pianoforte*. In that instrument the tone resulted from hammers striking the strings.

It was about 100 years (up to about 1800) before the piano ousted the clavichord and harpsichord; many think it a pity that the replacement was eventually so complete.

The resources of the piano.

Like every keyboard instrument the tones are ready made—unlike the violin, for example. The piano has one of the richest repertoires of any instrument—it is capable of producing many shades of tone and rich harmonies—a fine medium for conveying a wide range of ideas. Unlike the organ, however, once the keys are struck, there is no way of prolonging, shading or altering the tone at will. The introduction of the damper pedal (the one on the right) affording possibilities of sustained utterance (one of the cardinal principles of good piano composition), introduced a new technique which was richly exploited by nineteenth century and subsequent composers. Consider the effect produced by good pedal work in the arpeggios, ornamental passages and accompaniments of Chopin and the massing of chord upon chord and the shimmering cascades of Liszt.

Piano composers of the Romantic period.

Beethoven was the first composer to write pianoforte music which brought forth the particular characteristics of the new instrument. Schumann, Liszt, and particularly Chopin, explored and expanded piano literature. By the inclusion of just the right notes in his runs and arpeggios, coupled with the use of the damper pedal, Chopin gave new shades of colour to pianoforte tones. Schumann in his short pieces, like "Warum?" ("Why?") and the "Romance," Opus 28, No. 2, showed a fine blending of chords and poetic thought of no mean order. Liszt's piano works were in the "grand" style, providing him as a master pianist with opportunities for displaying velocity and power.

New Romantic forms for the piano.

The spirit of the period inspired the writing of many independent short pieces for piano. (Only gramophone records are referred to below but the pianoforte music itself will be fairly accessible.)

(a) "Set of Characteristic Piano Pieces."

These are separate short compositions threaded on to a common idea.

Schumann : "Carnival" (Op. 9) (H.M.V. C.3008-10) (Myra Hess).

"Papillons" (Op. 2) (H.M.V. DA.1442-3) (Cortot).

"Scenes from Childhood" (H.M.V. DB.2581-2) (Cortot).

Macdowell : "A.D.1620" (from "Sea Pieces") (Col. DB.1235) (Myra Hess). Also in "The Columbia History of Music."

(b) Single Short-Pieces.

These have varied titles—imromptus, ballads, capriccios, rhapsodies, fantasias, berceuses, barcarolles, nocturnes, etc. Others have a dance rhythm foundation like the waltzes, mazurkas,

polonaises, etc., of Chopin. Incidentally it was an Irishman, John Field (1782-1837) who devised the nocturne which Chopin enriched to such good purpose.

Field : "Nocturne" in A Major (Col. DB.1232) (Myra Hess). Also in "The Columbia History of Music."

Chopin : "Scherzo No. 3 (Op. 39 in C Sharp Minor) (H.M.V. DB.1917) (Rubinstein).

"Étude" (Op. No. 25, No. 9 in G Flat) (H.M.V. DA.470) (Paderewski).

"Étude" (Op. No. 10, No. 12 in C Minor) (H.M.V. DB.928) (Backhaus).

"Berceuse" ("Cradle Song") (Op. 57) (H.M.V. DB.2149) (Rubinstein).

"Fantaisie—Impromptu" (Op. 66) (H.M.V. DB.2022) (Cortot).

"Nocturne" (Op. 15, No. 2) (Col. DB.1232) (Myra Hess). Also in "The Columbia History of Music."

"Nocturne" (Op. 37, No. 2) (H.M.V. C.2516) (Hamburg).

Liszt : "La Campanella" (H.M.V. DB.1167) (Paderewski).

Mendelssohn : "Songs without Words" -No. 34 ("Bees' Wedding") (H.M.V. D.1303) (Irene Scharrer).

Coming to more recent times, we find a new romanticism represented by Debussy and Ravel who are identified with "Impressionism" in music (corresponding to a similar movement in French painting).

July 22nd.

THE CONTRIBUTION OF SCIENCE.

NOTES BY MARY TAYLOR.

Aim : To see how scientific discovery affects our life and thought.

Bible reading : Psalm 19.

Suggested hymns : *F.H.B.* (new) : 342, 350.

i. The practical applications of science.

In this lesson we are considering the contribution of science to our cultural heritage, so the notes deal mainly with the effect of scientific discovery on our outlook on life rather than with the changes it has brought in the conditions of daily living. The second aspect of the question has a bearing on the subject. Dr. Isaiah Bowman has said :

"Let no one dismiss the gains of science with the word 'material' as if that didn't matter. We cannot overlook the unrelenting fact

that all but a few of the people in the world *must* think about food and clothing and power, muscular or otherwise, in order first of all to live. Only a protected life provides the time and strength for continuous thought about meanings, discovery, philosophy, ethics."

In this connection consider how the practical applications of science have affected our cultural heritage.

(a) By knitting the whole world more closely together so that we are increasingly interdependent.

(b) By widening our horizons. Think in this connection of the effect of the press, radio, greater possibilities of travel.

(c) By the introduction of power production with the consequent decrease in the necessity for hard physical toil and the increase of leisure for the majority of people.

2. The Universe as revealed by modern science.

In one sense, science may be looked on as an unending quest by which man seeks to understand more of the universe, seeks to be at home in it.

Consider some aspects of the picture of the universe which modern science reveals.

(a) The immensities of which the astronomer tells us. (See, for instance, *The Stars in their Courses*. Sir James Jeans.) We take a much more humble view of the importance of our earth than was the case in the Middle Ages when it was regarded as the centre of the universe.

(b) The wonder of the infinitely little. Consider in this connection what modern physics has to tell of the structure of the atom, how it has made matter seem more vital than before. Think of the complexity of structure of the simplest object and, at the same time, of the unity underlying all.

(c) The wonder of life. Consider the insurgence of life on the earth and the linkages which connect the most humble form with the most developed.

(d) An evolving world. There is nothing static. The story of modern science is one of continual development over a period of millions of years.

(e) The real is not identified with the concrete. The trend of recent physical science is to make the whole world seem less material. The common objects of everyday life are shown to be nothing more substantial than electric charges. In the old days, when a physicist wanted to explain the nature of anything, he tried to represent it by a mechanical model. Now he introduces a set of symbols and a series of mathematical equations which they obey. But many scientists recognize that, behind the symbols, is an underlying reality which cannot be reached by scientific methods.

3. The sense of order.

The progress of scientific thought has depended very greatly on the faith that the universe is rational, that happenings are

determined not by caprice but by law, and that there is what Sir James Jeans calls "a pattern of events" which it is the aim of science to discover. The conception that the world is knowable in so far as we have the power to comprehend it, has removed a great deal of fear and superstition and has reduced much of the strain of ignorance. This belief in order has had another result. The conception of an invariable relation between cause and effect has tended to a deterministic attitude to life which makes men tempted to ask, "What place is there for free-will, for God"? In this connection it is important to remember that a law in science is a description of how things happen so far as can be known at present. By its very nature there are whole aspects of life to which it cannot apply.

The trend of modern physics is to suggest that in the infinitely small world of the atom there is not the same relation between cause and effect that we are accustomed to look for in the world of daily life.

4. Science as news.

"Science has been one of the greatest adventures of our time because it deals with the edge of possibilities. The increase in the general consciousness that wonders exist, that science can create marvels and that science supplies valuable elements in social living is a gain of the first importance."—DR. ISAIAH BOWMAN.

Think of the scientific discoveries which have become news, the theory of evolution, relativity, radio-activity, the structure of the atom. Even though the actual content of new discoveries is beyond most of us, we are affected by the adventure of ideas and can be thrilled by the sense of an unending search.

At the same time there is a danger of misusing scientific terms as catch words. One hundred representative Americans, not scientific specialists, were asked to give their customary and immediate reaction to the question as to whether science had or had not added to man's cultural possibilities, given him a better way of thinking through his difficulties and raised his hopes for a more ethical civilization. The majority of the replies were favourable, but one of the unfavourable ones stated :

"The mass mind seizes and acts upon perverted ideas of scientific generalizations. Darwin's 'survival of the fittest' encourages men to be brutal, Freud's 'don't repress' to indulge their passions, Einstein's 'relativity' to think that truth doesn't exist and doesn't matter."

5. The scientific outlook.

We are living in a scientific age and not only is our thought influenced by scientific ideas, but, in many cases, our outlook on life is affected by the scientific temper which offers a mode of approach to any field of human experience. It is important to remember not only that the term "science" covers a very wide range of studies, but that the scientific outlook is not restricted to those definitely

engaged in scientific work but can be shared by all. It has been said that the characteristics of the age are scepticism, the abandonment of tradition and the devaluation of authority as such. To some extent, these are characteristic of the scientific outlook. Until the later years of the sixteenth century, scientists took for granted, on the authority of Aristotle, that heavy weights fell more quickly than light ones. Galileo, dropping his weights from the leaning tower of Pisa, proved this to be untrue. So this putting to the test of experiment of a belief that had endured for centuries, is symbolic of the change that came to the scientific world at the time of the Renaissance. Scientists realized that, not the traditions of the past, but careful observation and experiment were the test of the truth of a theory, and that the growth of knowledge demanded a spirit of free enquiry.

Consider the following points as essential to a scientific outlook :

- (a) The insistence on the necessity for facts on which to base a judgment.
- (b) The willingness to check theory by practice.
- (c) The readiness to suspend judgment when evidence is incomplete.
- (d) The attempt to root out prejudice from one's mind and to use one's reason fearlessly.
- (e) The open mind which will welcome new knowledge and give up a cherished belief if fresh evidence has made this untenable.
- (f) The sense that there can be no finality, that knowledge must always be partial, that the search for truth is unending.

Book references :

Discovery. Sir Richard Gregory. (Macmillan.)

Introduction to Science. Sir J. A. Thomson. (Home University Library.)

Physics and Philosophy. Sir James Jeans. (Cambridge Univ. Press.)

July 29th.

LORD RUTHERFORD.

Aim : To study the life of a great scientist.

Bible reading : Ecclesiasticus 4. 11-18.

Suggested hymns : *F.H.B.* (new) : 63, 128, 408.

I. Introduction.

Can you imagine a world in which it seemed that all the great discoveries had been made and only minor matters remained for investigation? Suppose that into it came some new and revolutionary idea, upsetting old frames of thought and opening up new fields for exploration. What a revivifying experience that would be.

Something like that happened in the world of physical science towards the end of the nineteenth century. It seemed that, during the previous centuries, the framework of the science had been established and that nothing remained to be done but detailed work. Then, into this apparently settled scheme, came some astounding discoveries which had far-reaching results. In 1895 Röntgen discovered X-rays; in 1897 Sir J. J. Thomson discovered the electron; in 1900 Pierre and Marie Curie discovered radium (see Lesson Handbook, 1940). Scientists all over the world were stimulated to fresh research, wonderful discoveries were made with astonishing speed. It was indeed what Rutherford called the "heroic age of physics." In this lesson we are studying the life of one of its heroes.

2. Biographical facts.

A few biographical facts to provide a background. Ernest Rutherford was born in New Zealand in 1871. After a liberal school education he won a scholarship to Canterbury College, Christchurch. After gaining his M.A. degree in mathematics and physical science, he began research work. Here it was that his originality showed itself. Hertz had discovered the electro-magnetic waves, so important in radio, and Rutherford began to experiment on them, inventing a magnetic detector similar to one later used by Marconi. In 1895 he was awarded an 1851 Exhibition Scholarship and entered the Cavendish Laboratory, Cambridge, where Sir J. J. Thomson was founding a great school of research. Here his outstanding quality soon made itself felt. He devised ingenious methods for experimenting on X-rays and their effect on gases. He was obviously one of the coming men in physical science and, when the chair of physics at McGill University, Montreal, became vacant, he was appointed to fill it and became professor there when he was twenty-seven years old. In 1907 he was appointed Professor of Physics at Manchester University, and after a further twelve years, succeeded Sir J. J. Thomson as Cavendish Professor of Physics at Cambridge.

In his early years at McGill he married Mary Newton, also of New Zealand.

His career throughout was brilliant. The fame of his discoveries spread through the whole of the scientific world and young students from many countries came to his laboratories to work under him. All the greatest honours in the world of science came his way.

He was in constant demand for lectures to learned societies.

"It is hard to describe the admirable effect of the lectures which Rutherford was ready to give to scientific societies—the inspiration to young students, the infectious vigour to the professor, the novelty of the experiments and ideas, the generalizations over a broad sweep of his subject—all these were put forth with volcanic enthusiasm, mixed with friendliness about human and personal affairs."—Eve.

It was not only the learned societies who appreciated his lectures. His first-year students could find him just as inspiring. The note-writer remembers the thrill with which she listened when, with the warning, "This isn't for examination purposes," he launched into an account of some wonderful discovery he had had a great share in making.

3. Contribution to science.

The discovery of the radiations from uranium by Becquerel and of radium by Pierre and Marie Curie captured Rutherford's imagination. He began to investigate the properties of radio-active elements and this led to his main discoveries. These elements send out radiations of different types and Rutherford was among the first to examine them and discover their nature. Then he sought for their cause and came to the conclusion that they were due to the spontaneous splitting up of the atoms. It was a revolutionary idea, for the old physics had looked on the atoms as essentially indivisible.

Another outstanding research due to Rutherford was his use of the radiations (α particles) from radium to investigate the structure of the atom. To appreciate this work, it is important to remember the extreme minuteness of the structure investigated (100 million atoms side by side go to one inch). Great ingenuity was demanded in devising apparatus which should make visible the invisible and the counting and measurement of results demanded, at any rate in the early days, tremendous care and patience. Rutherford's investigations convinced him that, small as the atom was, most of it was empty space and that practically all the mass was concentrated in a very small nucleus at the centre.

Another achievement of Rutherford's was his splitting of the nucleus. He bombarded nitrogen with swift-moving α particles and managed to break up a nucleus so that an atom of nitrogen was changed into one of oxygen. It was the first occasion when man had succeeded in deliberately changing one element into another. Since then the atoms of many elements have been subjected to heavy bombardment and most of them have been transmuted into something else.

4. His genius as a scientist.

Many who are competent to judge of Rutherford's scientific work attribute his greatness, in part, to a flair he seemed to have for the right method of attacking a question. He seemed able to single out what was essential in a problem and then to follow the trail steadily, refusing to be side-tracked. Directness and simplicity were characteristic of his work. He was a great experimenter, the greatest since Faraday, and scientists visiting his laboratories were amazed at the simplicity of the apparatus with which he made some of his greatest discoveries. But he could change his methods when the right moment came. If he wrested many of its secrets from the

atom by comparatively simple means, he was none the less ready to realize the greater power of attack high voltages would offer, and he was instrumental in having the million volt apparatus installed at the Cavendish Laboratory and organized the team work necessary for its successful use.

Rutherford had a keen sense of the artistry of nature. He seemed, as someone said of Faraday, to smell the truth. When his sense of what was fitting and possible was outraged by some statement, he might seem almost dogmatic in his opposition. But he kept his feet firmly on the ground and avoided the more speculative aspects of physics. Every theory was checked by most rigorous experiment. He devoted very great care to the publication of his results and did not consider a discovery complete until it was described in simple and correct English.

5. Head of a great laboratory.

Rutherford's contribution to science lies, not only in his own research work, but in the inspiration he was to the many distinguished students who worked under him and whom he fired with his own enthusiasm. He followed their results and discoveries as eagerly as his own, directed their work into fruitful channels and, in his writings, generously gave them credit for much that he had initiated. Many of his old students have spoken of the spirit of high endeavour which characterized his laboratories and of the very happy relationship between professor and students.

6. Other activities.

Though research in pure science was the work in which Rutherford delighted, he was ready to enter more practical spheres when occasion demanded. For several years he was chairman of the Advisory Council for Scientific and Industrial Research. In this capacity he came into contact with various manufacturing firms and devoted much time to secure the applications in industry of the results of new discoveries. He was one of the moving spirits in starting the Radium Beam Therapy Research at the Radium Institute, with the object of treating some forms of cancer with some of the radiations from radium.

During the war of 1914-18 he spent much time in devising and testing means for detecting the approach of submarines, and turned his basement laboratory at Manchester into an experimental tank for this purpose. When America entered the war, Rutherford was one of a Franco-British delegation to that country to discuss the question of submarine detection and avoid unnecessary overlapping of work.

To Rutherford the pursuit of science was something essentially independent of race or creed, and the expulsion from Germany of many great scientists, among whom he counted personal friends, was to him a betrayal of the spirit of truth. He became president of

the Society for the Protection of Science and Learning, and was unsparing of time and effort in trying to secure employment for the dispossessed professors and research students, always insistent that the committee should avoid politics and recriminations.

7. The Man.

Probably one of the most striking things about him was his abounding vitality. He seemed tireless, and managed to get through an amount of work which would have daunted many. He had a genius for friendship. Though he was very outspoken, someone who knew him well said of him, "Rutherford never made an enemy and never lost a friend." He cared little about trifles, but valued earnest and thorough work. He had the simplicity of the truly great. Children loved him and his own four grandchildren were a source of constant delight to him. Sir James Jeans said of him, "Rutherford was ever the happy warrior—happy in his work, happy in its outcome and happy in his human contacts."

Lord Baldwin paid the following tribute :

" His refreshing personality, his dauntless spirit, the merry twinkle of his eye, the exuberance of his ever youthful, ever joyous enthusiasm ; how can they be recaptured and confined within the limits of mere words ! As well might one essay to distil the essence of the wind. One can only say he was a man, a peer among men ; he was Rutherford."

Book reference :

Lord Rutherford. A. S. Eve. (Cambridge Univ. Press.) From a library.

August 5th.

THE SEA.

NOTES BY LILIAN M. BURTON.

Bible reading : Genesis 1. 1-10.

Suggested hymns : *F.H.B.* (new) : 370, 372, 395, 401.

The Great Waters.

" They that go down to the sea in ships . . . these see the works of the Lord, and His wonders in the deep."

Although many people would like to travel across the great seas, comparatively few are able to do so. Most of us can only know the sea from the shores of our own land. With the help of the

experience and observation of other people, however, we can heighten our appreciation of this part of our world.

Colour, sound and movement.

These are perhaps the things we notice on first seeing the sea. What colour is it?

Keats saw :

“ Ocean’s blue mantle streak’d with purple and green.”

Masefield :

“ the sudden change to green
and all the glittering from the sunset’s red.”

Lord Gorell, describing the sea from the air, writes :

“ like green marble veined
The waves roll in upon the yellowing sand
Then break to myriad, filmy curves of lace.”

Look at some of the pictures of painters like Colin Hunter, A.R.A., Henry Moore, R.A., and Montague Dawson.

Both colour and sound are affected by the movement of the water, sunlight, and cloud shadow.

“ Listen ! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder—everlastingly.”
—WORDSWORTH.

“ Listen ! you hear the grating roar
Of pebbles which the waves suck back, and fling
At their return, up the high strand,
Begin, and cease, and then again begin
With tremulous cadence slow.”

—ARNOLD.

“ . . . from the waves, sound like delight broke forth,
Harmonising with solitude.”

—SHELLEY.

“ Turn to the watery world !—but who to thee
(A wonder yet unview’d) shall paint—the sea ?
Various and vast, sublime in all its forms,
When lull’d by zephyrs, or when roused by storms ;
Its colours changing, when from clouds and sun
Shades after shades upon the surface run ;
Embrown’d and horrid now, and now serene,
In limpid blue, and evanescent green.”

—CRABBE.

The Wonders of the deep.

(a) If we look at a map of the world we shall see that there is much more water than land. About five-sevenths of the surface area

of the globe is occupied by the seas. It is an interesting story to see how the land and water came to their present arrangement.

(b) Tide Rhythms. Perhaps we are vaguely aware that the movements of the sea, which we have watched at the water's edge, are something to do with the moon. This is so. The moon *does* pull the sea. Once in every twelve hours the sea creeps up to the land—a short pause—and then moves back again. This is the daily rhythm with which we are familiar. There are also two other rhythms, a fortnightly, and a half-yearly one. The sun plays some part in the half-yearly tides. These are especially high in spring and autumn.

(c) Life of the Sea.

"Sheer miracles of loveliness
Lie hid in its unlooked-on bed :
Anemones, salt, passionless,
Blow flower-like—just enough alive
To blow and multiply and thrive.

Shells quaint with curve or spot or spike,
Encrusted live things argus-eyed,
All fair alike yet all unlike,
Are born without a pang, and die
Without a pang, and so pass by."

—C. ROSSETTI.

The sea-bottom may be sandy, rocky, gravelly or muddy, and each kind has its own type of animal and vegetable life. The depth of the water also determines the kind of life found there. At the edge of the ocean

"We are in a forest of lovely vegetation springing from the rocks. . . . Here are the lavers green and purple. . . . The fronds of dulse are dancing rainbows ; the broad blades of the oar-weed high above our heads ; the bladder wrack is everywhere."

"And here on the rocks and stones and on the stems of the larger sea-weeds thousands of sponges are growing. . . . In and out of the weedy water lanes flash little fishes. We begin to realize that marine life affords an unending vista of delight, its power to interest and amuse arising from its newness, its strangeness."

Further from the shore, as the water gets deeper, the kinds of fish found are different. There is a thinning out of living things, but still no lack of them. Here are the lobsters, starfishes, anemones and corals among many others.

In the deepest waters are strange forms of life breathing, feeding, and increasing in utter darkness, stillness and almost freezing cold.

When we have given thought to even a few of the marvels of the seas, realizing that all things living originally came from it, animals and plants of the dry land as well as those that live in water, read again Psalm 104. 24-27.

Men and the Sea.

(a) "Them as is born by the sea is never 'appy away from it. There's something planted deep in them as makes them different to other folks."—"Legend"—a play by PHILIP JOHNSON (Lesson Handbook, 1940.)

Nearly all the poets and writers express the irresistible call of the sea, for those who live by it and know it well. In spite of danger and discomfort

" . . . the sweetest way to me is a ship's upon the sea."—KIPLING.

Those of us who live inland might consider this and try to understand what the sea means to the seafarer.

What special characteristics are developed in people by life-long contact with the sea?

(b) To countless men of all times the sea has meant adventure and romance. Although there are no new lands to be discovered, modern invention has provided new experiences under and over the water by means of diving equipment, submarine, and seaplane.

(c) Since all parts of the earth are now accessible to the traveller and trader, ocean transport has increased in size and efficiency. Think of the specially equipped ships which can bring such things as soft fruit and meat to those countries needing them. Then turn to Masefield's poem, "Cargoes," and note the change both in the ships and in the cargoes they carry.

Suggestions :

If possible a collection of sea-weeds might be shown floating in a glass bowl of water.

Shells, sand from the shore seen through a microscope, reveal unsuspected beauties of colour and shapes.

For reading :

The Sea and its Wonders by Cyril Hall. It is illustrated and contains chapters on tides, corals, the earth plan, and animal and vegetable life.

The Book of the Sea, a collection of prose and poetry by Lady Sybil Scott.

Poems by Shelley, Byron, Keats, Masefield, Wordsworth, Bridges, and others in their collected works.

Music :

Sea Pieces. MacDowell.

I must go down to the seas again. John Ireland.

Section VI.

Our Land and its Use

NOTES BY T. FRED WILLIAMS.

Reference books :

Progress and Poverty. Henry George. (Henry George Foundation of Great Britain. 2s.)

The Land—Now and To-morrow. Sir George Stapledon.

The Land is Yours. C. Henry Warren. (Eyre & Spottiswoode. 10s. 6d.)

The Farming Front. Fred Kitchen. (J. M. Dent & Sons Ltd. 12s. 6d.)

The Education of the Countryman. H. M. Burton. (Kegan Paul. 15s.)

Look to the Land. Lord Northbourne. (Dent.)

Unto this Last. (Ruskin.)—

The Village Labourer. J. L. and Barbara Hammond. (Longmans, Green. 6s.)

The Living Soil. Lady E. A. Balfour. (Faber & Faber. 12s. 6d.)

Barlow, Uthwatt and Scott Reports.

Various pamphlets issued by the Industrial and Social Order Council of the Society of Friends.

August 12th.

I.—OUR HERITAGE.

Bible readings : Genesis 1. 9-12 ; Proverbs 13. 23.

Suggested hymns : F.H.B. (new) : 258, 9, 325.

" There is no countryside like the English countryside for those who have learnt to love it, its firm yet gentle lines of hill and dale, its ordered confusion of features, its deer parks and downland, its castles and stately homes, its hamlets and old churches, its farms and ricks and great barns and ancient trees, its pools and ponds and shining threads of rivers, its flower-starred hedgerows, its orchards and woodland patches, its village greens and kindly inns. Other countrysides have their pleasant aspects, but none such variety, none that shine so steadfastly throughout the year . . . as our Mother England does."

—H. G. WELLS.

In the past, let us be perfectly frank, we have not given much serious thought to this question of the land and its use. How then can we know what kind of a country we want to live in, and how can we plan for it ?

It is essential that we should know something of what men have done already, why they have done it, and how they have done it, before we begin to plan for the future.

Our island home.

England and Wales cover an area of 58,340 square miles, with a population of 41,031,000, or taking England alone, its area is 50,330 square miles and a population of 38,552,000, which makes it the most densely populated national area in the world, 776 persons per square mile. Belgium, the next most densely populated, has 702 persons per square mile. Half the population is crowded into cities of 50,000 inhabitants or more, another 25 per cent. live in towns of more than 5,000 inhabitants, only 5 per cent. live on the land. The uses to which the 58,340 square miles (37,133,000 acres) of land were being put in 1937, were 82 per cent. agriculture, 1 per cent. open land of various kinds, 5½ per cent. woodland, and the remaining 11½ per cent. "developed" buildings, roads, etc. This means that for every acre of developed land there are 8 acres of fields, woodlands and other open land. So that while we are the most highly industrialized country in the world, eight-ninths of our land still provides work for 5 per cent. of the population.

The countryside.

The English countryside as we know it to-day is as man-made as the town. For 2,000 years and more the whole landscape has been continually changing.

Little else than the climate, the contours, and the coast line have remained more or less fixed. We may think the countryside never looked otherwise, yet it is only a few centuries since the whole country was covered with forests. The early Britons and the Romans come and go, and it is only with the coming of the Saxons that clearings are made in the forests and islands of arable appear, and the feudal system is introduced. Owners and tenants shared the land, each enjoying certain rights, each bound to perform certain duties. The Normans further changed the pattern of the countryside. They first made a complete survey of all land and farming stock, known to us as Domesday Book, and introduced the open field system. You can still see the ghosts of those peasant strips up and down the country, parallel ridges and furrows running across the pasture like shadows in the grass. Henry Warren in *The Land is Yours* writes: "Personally I can never see those shadows in the grass without emotion. For me those mounded strips are the graves of the system of peasant ownership, which was the basis of the agricultural genius of this country."

Those "shadows in the grass" of the open field or strip cultivation can be seen at Chipping Campden running through the fences, proving they were there before the enclosure of the fields. The ridge and furrow changes direction, one strip running at right angles to

another. These open field strips are visible after perhaps 500 years. You may know of similar instances in your own locality.

The enclosures.

At the accession of George III half the cultivated land of England was still farmed on the open field system. During the last forty years of the 18th century nearly 3 million acres were subjected to Enclosure Acts. "Sheep need less labour than crops, they ask nought but a fence. "I will enclose my land," says the lord of the manor, "and put them down to grass. Where there was wheat there shall be wool." The shadow of an acquisitive society was falling fast on the old world of status and inalienable peasant rights. Social prosperity was lost. In the village of Winslow, Bucks, which was enclosed in 1766, the village labourers' wages dropped to 7s. a week, and poor rates had risen to 5s. 2d. in the £, while a few miles away at Maids Morton, which was still unenclosed in 1800, a labourer could earn from 1s. 3d. to 1s. 6d. a day at piece rates, as well as the perquisites: butter, eggs, cheese, milk, poultry and fuel—of his common rights, while poor rates were only 3s. 4d. in the £. Enclosures were carried on from the first Enclosure Act of 1235 until the nineteenth century. Ailsworth in Northamptonshire was one of the last parishes to be enclosed—not until 1906, although strip cultivation is still practised at Epworth in Lincolnshire, and Laxton in Northants., which must surely be the last in England.

Henry Warren writes: "I asked him if there had been any disturbance in the parish when the fields were being redistributed and enclosed." "No," he replied, "I don't think there was much fuss about it at the time. Not openly, anyway. There couldn't very well be, could there? All the same, it wasn't done fairly, to my way of thinking." There may be some in your School who would contend that the Enclosures had brought lasting good to the country, and would instance Coke of Holkham, Norfolk, who (in Arthur Bryant's picturesque phrase) "turned thousands of acres of rabbit warren into a smiling countryside." Others would tell of Walter of Henley, of Jethro Tull of Hungerford, of Bakewell, the stockbreeder of Leicester, and many another farming squire, including King George III, "Varmer George," who contributed to the improvement of crops and livestock. This would be a good point to discuss.

There is abundant evidence, both from the complaints of writers such as Bishop Latimer and Sir Thomas More and from statutes and royal commissions of the day, that large enclosures were made, and that the process was effected with much injustice and accompanied by great hardship.

The Agricultural revolution is complete. The forest is gone—the common is gone—the open fields are gone—and in their place trimmed hedges and neat fences which speak of a new spirit, new methods, new men, and which pave the way for the Industrial Revolution.

August 19th.

II.—OWNERSHIP OF LAND.

Bible readings : Ecclesiastes 5. 9-12 ; Isaiah 5. 8 ; Psalm 115. 16.

Suggested hymns : *F.H.B.* (new) : 369, 257, 19.

Quotation :

“ For, whoever pays the taxes, old Muss’ Hobden owns the land.”

Many will already be familiar with the writings of Henry George, but for the benefit of those who are not, I suggest that in this lesson we consider some of the ideals for which he stood. They appear to be particularly applicable to the present time.

Private property in land.

“ When it is proposed to abolish private property in land, the first question that will arise is that of Justice. We ought to ask ourselves, not so much ‘ Is it wise ? ’ as ‘ Is it right ? ’ That alone is wise which is just, that alone is enduring which is right. What constitutes the rightful basis of property ? Is it only that which a man makes or produces ?

“ Nature acknowledges no ownership or control in man save as the result of exertion. She makes no discriminations, but is to all absolutely impartial. All men to her stand upon an equal footing and have equal rights. She recognizes no claim but that of labour, and recognizes that without respect to the claimant. Hence as Nature gives only to labour, the exertion of labour in production is the only title to exclusive possession. This right of ownership that springs from labour excludes the possibility of any other ownership.”

“ Whatever may be said for the institution of private property in land, it is therefore plain that it cannot be defended on the score of justice. The equal right of all men to the use of land is as clear as their equal right to breathe the air—it is a right proclaimed by the fact of their existence. For we cannot suppose that some men have a right to be in this world and others no right. If we are all here by the equal permission of the Creator, we are all here with an equal title to the enjoyment of His bounty—with an equal right to the use of all that Nature so impartially offers.”

“ The masses of men, who in the midst of abundance suffer want ; who, clothed with political freedom, are condemned to the wages of slavery ; to whose toil labour-saving inventions bring no relief but rather seem to rob them of a privilege, instinctively feel that ‘ there is something wrong.’ And they are right.”

“ The wide-spreading social evils which everywhere oppress men amid an advancing civilization spring from a great primary wrong—the appropriation, as the exclusive property of a few men, of the land on which and from which all must live. That amid our

highest civilization men faint and die with want is not due to the niggardliness of Nature, but to the injustice of man. Vice and misery, poverty and pauperism, are not the legitimate results of increase of population and industrial development ; they only follow these because land is treated as private property—they are the direct and necessary results of the violation of the supreme law of justice involved in giving to some men the exclusive possession of that which Nature provides for all men. The recognition of individual proprietorship of land is the denial of the natural rights of other individuals.”

(From Henry George's *Progress and Poverty*.)

The right to exclusive possession.

The greater part of the land of our country is held by a few thousand men. Great estates are also held by the Church, the Universities, and in more recent times by great money corporations. If you were to enquire as to how they came to possess these great estates you would not have to go back beyond 1066. The land-holders got their land from the Normans on terms which required them to put into the field 60,000 fully equipped horsemen, upon call. This service represented rent. When men were not recruited in this manner for fighting, no alternative service or payment was required of them. There is little doubt that at first everybody recognized the common ownership in land and that, as Henry George says, “ private property is a usurpation, a creation of force and fraud.”

There is, and can be, no just title to an exclusive possession of the soil.

Nor is there any just reason why a few thousand should have the power to compel the rest of us to pay them enormous sums for the privilege of living upon and using the land, and, if need be, to spill our blood and lay down our lives.

Common land.

“ The extent of the Common land of England during the feudal ages may be inferred from the fact that though enclosures by the landed aristocracy began during the reign of Henry VII it is stated that no less than 7,660,413 acres of common lands were enclosed under Acts passed between 1710 and 1843—and it is estimated that there still remain 2 million acres of common in England, though of course the most worthless part of the land. This is clear—that in Great Britain to-day the right of the people as a whole to the soil of their native country is much less fully acknowledged than it was in feudal times. A much smaller proportion of the people own the soil and their ownership is much more absolute.” Do you agree with Henry George ?

“ Men of Rome,” said Tiberius Gracchus, “ you are called the lords of the world, yet have no right to a square foot of the soil ! The wild beasts have their dens, but the soldiers of Italy have only water and air ! ”

Owner-occupiers.

Before the Great War there was a tendency for Occupiers to become Owners. Since 1919 there has been a strong movement towards ownership principally of farms of 150 to 300 acres. At the present time more than one-third of all farmers are owner-occupiers. Do you think Owner-Occupation will be the salvation of agriculture? Would a large increase in the number of owner-occupiers effectively stand in the way of urbanization? Would you agree that subsidizing the land is preferable to subsidizing commodities? Owner-Occupier or Land Nationalization—which?

Recent Government Reports.

The Barlow and Scott reports want to nationalize the control of the land. The Scott report also wants badly farmed land nationalized. The land taxers (followers of Henry George) want to nationalize the rent of land. The Uthwatt committee want to nationalize the development rights of rural land. Lord Ernle, a past President of the Board of Agriculture, once said he believed nationalization of the land was inevitable, "but not in my time, I hope." What do you say?

August 26th.

III.—USING THE LAND.

Bible readings : Ecclesiastes 3. 13 ; Proverbs 1. 10-19.

Suggested hymns : F.H.B. (new) : 29, 324, 244.

Quotation :

"Not only physically is the (farming) life ideal. It provides unlimited material for man to sharpen his wits on. There is no possible end to the interest and even excitement to be derived from it. All but the very simplest jobs demand the exercise of skill, responsibility and decision. There is opportunity for the exercise of craftsmanship up to the point at which it merges into art. Rarely need two days be the same. Two seasons are never so. To the man with half an eye it need never be dull."—LORD NORTHOBURNE, *Look to the Land*.

A great industry.

The 1931 census gave 1½ million people as being gainfully employed in agriculture and fishing—the number has probably declined since then, but even so, there are only three other occupations which exceed this number. Metal work, transport and commerce, finance and insurance, and a great number of these live in the country. The countryside is still very much alive and still provides a living for about one-third of our people. With 88 per cent. of our land still available as farms and woodlands—nearly an acre of farmable land for every person in the British Isles—farming is not yet

finished. Undoubtedly during the last 100 years many and far-reaching changes have taken place, not so much in the general pattern of the countryside but within rural life.

The British farm worker (including the farmer) turns out considerably more food per annum than any on the continent.

In Great Britain the net output per worker is £200, in Denmark £155, while in France it is only £90. Livestock in Great Britain it is 10.3 units per worker, 8.4 in Denmark, and 2.8 in France. These figures were for the year 1937. There is no doubt that, as far as this country is concerned, during the war years the output per worker has been very greatly increased.

The farm worker's minimum wage is fixed by the Wages Board; it rose steadily to 35s. per week in 1939, and in July, 1940, was raised to 48s. It now stands at 65s. The actual wage is often higher owing to "extras".

According to Sir George Stapledon, the immediate, and it is a long range problem, is to arrange things so that our limited land surface is used in such a way as to provide the maximum amount of health—pleasure—mental balance and food for our population.

Party pamphlets.

During last year the Conservative and Labour and Liberal Parties each published pamphlets on their agricultural policies. They are remarkable not so much for their differences as for the large measure of agreement. The Tory statement disapproves of land nationalization as a principle, but agrees with the Liberal that there is a case for State acquisition of land which is badly used, while Labour advocates the purchase of all agricultural land, on the ground that ownership by the State would facilitate control by the State. The idea of control underlies the policy of all three. They all want to raise the prices of agricultural products—they call it "stabilization of prices" or "fair prices" or "reasonable prices" or "just prices," but in any case it will mean that the consumers will have to pay more. They all agree on Marketing Boards, Import Boards and tariffs, in order that the Agricultural Industry should survive. Is this approach to the problem the true one?—is it in the interest of producer and consumer alike?

"Reports"—Past and Present.

The Barlow, Uthwatt and Scott reports all make interesting reading; they should be carefully studied to see whether they could form the basis of Government action. In 1885 a Royal Commission on Housing of the Working Classes reported that a local tax on land values would remove one of the chief obstacles to housing by forcing more land into the market at a lower price. Nothing was done.

From 1902 to 1905 Bills for the local rating of land values got as far as a Second Reading but no further. In 1906 a General

Election returned a Government pledged to the taxation and rating of land values. The pledge never materialized. In 1909 the famous "People's Budget" proposed to value all the land of the United Kingdom, and impose increment duty. In 1920 the land value duties were repealed and in 1923 the rest of the land clauses of the "People's Budget" were destroyed. The revenue that had been collected was actually paid back to the land owners. In 1931 the Chancellor of the Exchequer provided for a tax in his budget of 1d. in the £ on the capital value of land. In June, 1931, the Leader of the Opposition said : "If we get back to power that tax will never see daylight." In August, 1931, the Government fell. In November, 1931, the clause was suspended, and in 1934 the land value tax was repealed. Does this mean that we, the ordinary people, were not sufficiently interested in the matter?—and are we now?

Preservation.

Many people are concerned that much more of our countryside should be preserved for national uses, and there are many who would welcome the creation of a great national park. Another scheme which commends itself to many is the acquisition of the coast line, so that everywhere around our island home we should have easy access to the sea. It is hoped that members will get to know something of what the National Trust has done in the preservation of beauty spots and of historic buildings. G. M. Trevelyan wrote : "The happiness and the soul's health of the whole people are at stake. The preservation of natural beauty as an element in our nation's life is a cause that deeply concerns people of every sort who are working to maintain any ideal standards and any healthy life."

Open spaces.

There has been a great advance in the recognition of the benefit of Open Spaces, but the preservation of these has often to be done at very great cost. In 1944 the Hertfordshire County Council resolved to purchase the 12,000 acre Pierpont Morgan Wall Hall Estate for the sum of £223,000. It will become part of London's Green Belt. Most of the land is agricultural and is likely to remain so. It is interesting to note that this valuable agricultural land is entirely exempt from local taxation.

Last year also the Middlesex County Council purchased from the trustees of Harrow School the 192 acres Northwick Park golf course for £188,000. Charing Cross Hospital is to have 20 acres, and the Harrow County School and a big school at Wembley are to be given 20 acres each for playing fields. It will be interesting to see how the remaining two-thirds of the golf course will be developed, and what the ultimate cost and the ultimate benefit to Middlesex ratepayers will be.

Housing.

The need for building thousands of houses as quickly as possible is self-evident, but all over the country suitable sites in and near the towns are held up for high prices. Last year the Southgate (Middlesex) Borough Council decided to purchase 19.8 acres for £38,000 for house building. This was allotment land, totally exempt from rating. One of the Councillors, Alderman George Peverett, protested when he said : "The land originally worth a few hundreds now ran into a thousand or two ; the people of England had put up with this particular land system, and must now pay through the nose for it ; if this illustration of the evil helps to awaken the people to resist, then well and good." You will doubtless be able to supply similar instances, locally, of excessive high prices now being paid. The Archbishop of Canterbury, Dr. Temple, speaking to the members of the Holborn Chamber of Commerce, said that "a profiteer in land values after the war should be considered a traitor." In Dante's great vision of hell, among the false gods that have deceived mankind to none is there given a more shameful place than to Plutus. He is the most cowardly of them all. He alone is dumb, for greed dare not honestly preach its gospel, since it is a gospel that can only be accepted when it is misunderstood. Before the word of a brave man it collapses, Dante tells us, "as the sails swollen with the wind fall when the mast breaks."

Section VII.

Christian Faith

NOTES BY A. FRANK WARD.

INTRODUCTORY.

Is faith merely a vague unconsidered optimism ; some quality of temperament which allows us to indulge hopes in denial of stark truth and reality ? Some among us would openly or secretly assert that. Others would say it is a legitimate exercise of the mind at the place where sure knowledge ceases ; that our intellect, and the wisdom of man, can take us up to a certain point, and beyond that we can let faith speculate and have its play. Others yet again would assert faith to be a quite unreal and indeed unnecessary quality—a dangerous drug and an illusion, or the mental plaything of the moralist and the theologian.

Such interpretations or denials of faith do not correspond with the deeper levels of experience. It is difficult to imagine Jesus

indulging in foolish optimism or ignoring facts. Equally His faith did not begin where His knowledge ended, nor was it unreal to Him or unnecessary in the facing of His ordeals. It appears to be something central and all pervading, enlightening mind, quickening insight, equipping Him with adequacy for His task and His world.

Is there, or is there not, something in the nature of faith, and particularly of Christian faith, which makes men and women adequate to their world—this world of 1945?

Books, etc., of reference:

Christianity and Progress. Fosdick. (Nisbet.) Particularly Chapter 2.
What Christians Stand for in the Secular World. Archbishop of Canterbury. (Pamphlet published by Christian News Letter. 6d.)
Our Knowledge of God. Baillie. (Oxford Univ. Press. 8s. 6d.)
Invitation to Pilgrimage. Baillie. (Oxford Univ. Press. 5s.)
The Village on the Hill. Maarten. (S.C.M. 4s.)
Good News of God. Raven. (Hodder & Stoughton. 5s.)

Keynote of thought :

“O world, thou choosest not the better part !
 It is not wisdom to be only wise
 And on the inward vision close the eyes,
 But it is wisdom to believe the heart.
 Columbus found a world and had no chart,
 Save one that faith deciphered in the skies ;
 To trust *the Soul's invincible surmise*
 Was all his science, and his only art.”

SANTAYANA.

September 2nd.

I.—FAITH AND THOUGHT.

Bible reference : 1 Peter 3. 8-15 (particularly note verse 15).

Hymns : 258, 419.

I. The ages of faith.

What do we mean when we refer to “the ages of faith.”? Refer back to February 4th lesson on “The Church in the Middle Ages.” Roughly, for most of us, we mean those times when the ordinary man was not troubled with doubts or knowledge, but was happy to accept the authoritative teaching of the Church. In part that may be true, but those “ordinary men” did a number of extraordinary things. They built cathedrals and churches and houses as if they meant something. Then there is the mental picture we have of the Church prelates and schoolmen all very smug and satisfied with the authority they wielded and with the subservience

with which it was accepted. But what about the more significant figures—those men who were continually grappling with the intellectual problems of the day ; seeking an understanding of them and working through to a philosophy and a theology which was satisfying and coherent ? St. Thomas Aquinas is the great representative of such, and to them much credit is due for such religious, political and social stability as Europe achieved in those ages.

2. The present position

is the outcome of a long journey. Great discoveries have been made and the way has been full of impressive experiences. Religious authority, too narrowly careful for its privileges, has lost its power over the venturesome human spirit. The journey has been into a "far country." Knowledge and technical skill have expanded. There has been a long and sometimes sterile quarrel between science and religion. The victories of science have increased man's self reliance and his belief in humanity's power to take care of itself. There have been two world wars in our time. The last ten years have seen a renewal of persecution of Christian and Jew over large areas of Europe. Christians have bombed each other's cities out of existence until Europe is in danger of ceasing to be "a going concern." "The big single change in the mind of man that has made this a different world from that of our forefathers is the conquest of certainty by doubt along the whole scale of human thinking. This is not a bad thing ; there is no great harm in being uncertain about beliefs that may not be true. But doubt becomes a spiritual disaster when it persists too long" (Edgar Castle).

3. A present need.

In spite of all the *abuses* of our hard-won knowledge and skill, these latter are priceless winnings. We cannot, if we would, go back to the old ages of faith ; we have to win for ourselves a new and greater age of faith, which is capable of carrying the freight of all our knowledge and guiding us to a fruitful use of it. Can we hope for such fruitful use of knowledge and skill if we are not clear what life itself is for or what civilized people are supposed to be or do ?

4. The vision.

There has been an invasion into our human scene of a life which touches something at the very centre of our beings. It conveyed a vision of Divine Kingship allied with absolute service ; of power clothed with humility without subservience ; of love without any illusions. That vision is there for all time, never to leave the human soul without its challenge and its assurance. The vision carries with it the seal of its own truth. It is the vision which conveys what Christianity calls the Good News about God and Man. It holds the clue to the meaning of life. Our present pass is that "we believe in such a God in the bottom of our hearts, but deny

His reality with the top of our minds." We need a new and great St. Thomas Aquinas who will heal the cleavage which exists between heart and head and reinterpret the vision, and the doctrines concerning it, in such a way that both heart and head can regain great convictions without outraging faith and thought.

5. The doctrine.

Doctrine is something which has to do with the head. Until a reconciliation takes place in the affairs of our "emotions of the ideal" and our thoughts, we suffer from inertia and spiritual debility. We need a clearance of the mind to make our faith dynamic. But sound doctrine follows the vision and is not a substitute for it. Neither is sound doctrine an escape from sane activity. We need the trinity of vision, thought and action, each assisting and implementing the other. Men have used doctrine as a means of avoiding action, but that does not prove doctrine to be bad or unnecessary. In our Schools we largely evade or avoid doctrine and theology and say hard things about it, but a man cannot in the long run have a sound religion without using definitions and intellectual explanations of it. Why wait for a new St. Thomas Aquinas? Why not set to work with the brains and spirit we have and occasionally acquaint ourselves with what good and great minds are discovering in their thought about the Christian message. Here is a suggestion! Get hold of some copies of the Archbishop of Canterbury's pamphlet published by the "Christian News Letter" and work through the "Five Basic Decisions" which a Christian has, in his view, to make, in order to make clear what he stands for in the secular world. (See Books, etc., of Reference, page 119.)

September 9th.

II.—RESPONSE AND RESPONSIBILITY.

Bible references: Romans 12.; Luke 9. 62.

Hymns: 382, 254.

i. Common experience.

A craftsman visits an exhibition of good work. An artist visits the studio of a great master. The playwright watches a great presentation of a supremely great play. The aspirant to literary fame reads and re-reads a magnificent essay, or a poem which sparkles with beauty and thought. The housewife enters a home, well run, but speaking of lively reposefulness. The cook watches the skilful chef. In the various ranges of interests indicated there is a common experience. According to the sensitiveness and good sense of each, they all enter into a new level of excellence and

discover fresh possibilities in the differing spheres. The excellence evokes from each something in the nature of a response. The act of *response* is one of the vital experiences of healthful living.

Something similar happens in the story of biological development. The living organism finds itself in strange or unexpected circumstances. If it is sensitive it responds by discovering ways of adapting itself and develops new aptitudes. Failure to do so means stagnation and ultimately, death. Response leads to life.

2. Life as existence.

It is possible for life to become just a continuing existence—sounding no depths, reaching no heights. It is possible to restrict mental and physical diet, and carry on—just carry on! It is possible to deliberately harden the spirit and the mind and prevent oneself being troubled by any challenge of excellence. This can be done in subtle ways. A man may start out with a desire to be informed and to arrive at some satisfactory view about life. He gets a set of ideas which may be quite useful up to a point and then he decides to settle down on them and refuse to be bothered with any fresh “troubling of the waters” of the mind and spirit. This can happen to quite “progressive” people who adopt what they think to be up-to-date notions about all sorts of things, and become just as narrow in outlook as the other folk from whose out-of-dateness they think they have “progressed.” We can see this in all spheres—religious, philosophical and scientific. Are there any safeguards against this attitude?

3. Responsibility.

Parents wishing to see children develop, allow them to undertake responsibilities. They have watched for the child to make a response in some simple way. It may be that the child is untidy and cannot find its toys readily. The room is cleared and order demonstrated, the child appreciates the change, and then is made responsible for its own response to good order, by being put in charge of the necessary cupboard. It is important, as soon as response is evoked by any kind of excellence, to accept responsibility for carrying out the vision in our own way. Response and responsibility are conditions of growth.

4. “In whom we live.”

Full life, in any dimension, is complete response of the whole being to the total environment. Christianity asserts that our environment is not confined to the visible, tangible world, but that our minds and spirits, though functioning in that world, find their source and strength in an environment of mind and spirit. This environment of mind and spirit infuses this visible, tangible world, but is not confined in or by it. Does our own experience of living hint of any such possibility? How would we account for the impulse to worship?

5. Limitations of thought.

Last week we referred to the need for reconciliation of faith and thought. All ages suffer from the limitations of their own ideas. Sometimes, and this is particularly so in our age, the ideas and thought explorations are so brilliant that they blind us to any truth outside themselves. A brilliantly lighted room, for instance, will shut out a whole range of facts about the night world existing on the other side of the window panes. Is it possible that part of our difficulty in reconciling faith and thought is due to the fact that we have dazzled ourselves with our brilliant scientific ideas, and assumed that the whole environment of our lives must be measured and explained by scientific methods? It is easy to see the limitations of thought of a past age. It is difficult to realize that our own age may be and certainly is living within its own particular limitations. All great art, all great living, must accept the limitations of material and circumstance and make the truth about life shine in and through the limitations. The limitations of knowledge of the Palestinian world of Jesus did not prevent the emergence of the kind of truth Jesus was concerned about. Limitations of knowledge and thought in all ages are the "mangers" in which life is continually born.

6. Limitations of achievement.

There is another range of limitations of which the best Christians down all the ages have been conscious. They have seldom, if ever, achieved the perfection of the vision which has evoked their response. They have always come short and confessed to a "sense of sin." An unfashionable word and idea this, and worth a little thought. It cannot be elaborated, but here is a quotation from the great living historian, Professor Arnold Toynbee, taken from his *A Study of History*, Volume 5. He has been discussing previously the disintegrating effect in civilizations of what he calls "the sense of drift."

"In essence and in spirit the sense of sin and the sense of drift present the sharpest contrast to one another; for while the sense of drift has the effect of an opiate in instilling into the soul an insidious acquiescence in an evil that is assumed to reside in external circumstances beyond the victim's control, the sense of sin has the effect of a stimulus because it tells the sinner that the evil is not external after all, but is within him and is therefore subject to his will—if only he wills to carry out God's purpose and so to render himself accessible to God's grace."

Questions.

Has the alleged decline in the sense of responsibility any relation to the decline in the "sense of sin", for Toynbee states: "You have only to mention the sense of sin in order to be sure of making the modern minded Westerner 'see red.'" Is the decline in "the sense of sin" receiving a check as the result of present experiences?

September 16th.

III.—“THE SOUL’S INVINCIBLE SURMISE.”

Bible reading: Romans 8. 31-39.

Hymns: 410, 390.

1. Quotation.

“To see in Him (Jesus) the Father, means to see that the world is ruled by a wise love working with His children for ends still too high for their knowing, *but through faith in which they can meet life’s trials with patience, and have courage for its duties, and discernment for its opportunities.* Therefore, it is either the greatest truth about the world ever set forth; or it is the greatest delusion ever cherished; and there can be nothing between.”—JOHN OMAN.

2. What difference

does it make whether one has faith or not? We need not theorize at this point. We are all capable of giving answers from our own experience. Practical living is a great tutor. From the earliest days the journey of life takes us along roads with lots of “forks.” Decisions are called for continually at the place where the road forks and the maps are not very clearly marked. Yet it is at the places where the “fork” calls for decision, that life, in matters big and little, becomes intense and vibrant. Perhaps we are closer to the invisible realities at the “forks” on the road than at most other times.

3. “Wise love working.”

The quotation from John Oman’s book, *Honest Religion*, asserts that faith in the Father of Jesus Christ means seeing that the world is ruled by “a wise love working.” One can imagine telling that to a dock labourer on the bus, and hearing his response, “Tell that to the Marines.” My hat! what an assumption in the year 1945. Yet that dock worker, for some reason or other, has harboured hopes about a just social and economic order, and he has dreamed of a world brotherhood where “war shall be no more.” When no one is looking, he will turn to his youngster and think to himself, “that’s how it jolly well ought to be.” Our “harboured hopes”—are they anything to do with “the soul’s invincible surmise”? and do those hopes and aspirations indicate the existence of “wise love working”?

4. The test of collapse.

List a few of our experiences to date. We worked for education facilities—and education has hardly matched our expectations from it. Adult and women’s suffrage—the vote has not brought the millennium. The League of Nations—and was the world ever so much of a “bear garden.” Civil liberties—never were so many

millions restricted in their movements. International solidarity—but we are most conscious of fierce nationalisms. So we could lengthen the tale of our disappointment, or if you like it better, our disillusionments. Then there is the personal side, the ways we know we let ourselves down—really down !

Collapse of hopes, frustration of effort, may bring several results, each of them revealing the mettle of our lives.

- (a) "I was a fool to harbour such hopes—now I'll just laugh at fate and drift!"—do you recognize it?
- (b) A stunned "quiet desperation"—a hanging on by the teeth and a refusal to face the facts of defeat.

Most of us come into (a) or (b) at the moment probably, but is there nothing better? and would we not assert that all these good things were and still are worth our devoted efforts?

5. Patience, courage, discernment.

The superficial idealist in a world in collapse is a sorry figure. The world in collapse, however, has demonstrated the widespread existence of great patience, and superb courage. That's worth more, a great deal, than the sobs of a *superficial* and disappointed idealist. Perhaps the patience and courage are more noticeable than our discernment. Men and women are often extraordinarily patient and courageous without being very clear what it's all for.

If there was a faith that produced patience in life's trials, courage for duties, and discernment for opportunities, that would be more useful and would "cut more ice" in 1945 than the cynical laugh, or even the "quiet desperation" of the "refuse to be beaten sort." But maybe they can only be the fruit of "the soul's invincible surmise"—the result of an inner certainty, or a faith about the nature of God and man. The buoyant acceptance of rebuffs; a "happy warrior" in seeming defeat; a faith that is the substance of things hoped for, the evidence of things not seen—that would make us adequate to our world!

6. Time and eternity.

It is only when we discern the things and happenings of time in the background of eternity that they become really significant. Christian faith at its best discerns eternity in time, and time in eternity. "Time," says Jacques Maritain, the famous French philosopher, "is to eternity as a gold coin in the palm of a hand." There is a quality of life and experience which is "eternal life." All the acts of men at that level elude the limitations of time and so we say with Whittier, "No dead fact stranded on the shore of the oblivious years; but warm, sweet, tender, even yet a present help is He." The great and dominant fact about life is God! "In Him we live and move and have our being." "Our soul's invincible surmise" derives from Him, as do all our hopes for

man. That kind of faith gives a rational basis for our hopes and a justification for all our strivings. In that faith, activity ceases to be fussiness, seeming defeat becomes a bugle call, and the end of our earthly strivings is just "a dying into life" and the experience of new fulfilments.

September 23rd.

"THE KINGDOM OF GOD."

A Play by Martinez Sierra.

NOTES BY GWEN PORTEOUS.

Bible readings: Luke 6. 20-36 ; Matt. 13. 31 and 32 ; 45-48.

Other references:

Plays of Sierra. 2 vols. Chatto & Windus. Vol. 1 has an interesting introduction.

The Kingdom of God. Sierra. Sidgwick & Jackson. 2s. 6d.

Suggested Hymns: 150, 364, 162.

1. Why study this play in this book?

This book is about "Pattern and Plan". The play has the same theme. The idea of "Pattern" is contained in the title and it emerges at the moment of climax in each act. The central character embodies the "Pattern," the "Kingdom of God," an ideal for living so clearly seen in this play as the way to salvation. The scene of the play throughout the three acts shows the "Pattern" taking shape as "Plan" in the difficult circumstances of life in a human world of sin and sorrow ; in a world, too, of beauty and of hope.

2. The Dramatist.

Martinez Sierra was born in Spain in 1881. He began to write when very young, stories and poems of quiet, contemplative beauty. Later he became interested in the stage as producer and dramatist. While retaining the charm and grace of his early work, his plays betray a growth of social consciousness, deeper concern for human life and for a new social order in Spain. His wife Maria, one of the most brilliant and cultured women in Spain, co-operated in the deepest sense with all his work. She was courageous enough to defy the strong prejudices of a very conventional social system in Spain and, with her husband, led the feminist movement. "The Kingdom of God" is one of Sierra's mature works.

3. The Play.

(a) *The Setting.*

Each of the three acts is set in one of the institutions of the Order of St. Vincent de Paul. They are staffed by Sisters of Mercy whose vows are renewable, at will, every year. Sister Gracia was not a nun. Act 1 depicts a home for destitute old men; Act 2, a home where illegitimate children come into the world; and Act 3, an Orphanage for destitute children, "Foundlings."

(b) *The Purpose.*

The play has as its main thread the development of Sister Gracia. In Act 1 she is a girl and irresistibly charming. She has no responsibility. The old men present no very great difficulties. They can fairly easily be charmed and kept happy. Sister Gracia can see the "Pattern" and she has an unusually clear and sound understanding of what is essential to it, but, as yet, her lovely idealism is untested by knowledge of the reality of sin either personal or social. Act 2 sees her, for Spain, middle-aged. She has shed a great many illusions. In love with a fine man who worships her, Sister Gracia is faced with acute, personal, spiritual conflict. Moreover the world of Act 2 has "despair" written large all over it. The "Pattern" remains clear but its embodiment in a plan for individual or social life has become desperately difficult. Sister Gracia is older, sadder, wiser, more truly compassionate and stronger. Act 3 finds her in old age and burdened with care and responsibility in a very difficult period in the life of an orphanage of which she is in charge. Here she is faced with the inhumanity of a system which condemns her helpless children to serious malnutrition. To her the "Pattern" is still clear but she has to work to a plan imposed upon her by men completely without vision or conscience. To watch her superimposing the "Pattern" upon such conditions and dealing with an embryo revolution among children is to share in one of the most deeply moving experiences the stage can give.

(c) *Points to notice in Act 1.*

- (i) The setting. The old ducal palace, the destitute old men, the mellow October sun.
- (ii) The tender, humorous understanding of the failings of the old men in the conversation of Trajano and Gabriel.
- (iii) Trajano's temperament in institution life.
- (iv) The tremendous difference created in the outlook of the men by one peseta.
- (v) The contrast between Sister Manuela, aged 50, and in control, and Sister Gracia. Sister Gracia swears that Trajano will not get drunk if allowed out. Sister Manuela knows that he will—and he does—but lets him go all the same.

(vi) The family and its influence as seen in the visit of Sister Gracia's relatives.

(vii) The "Pattern" emerges, the idea of the Kingdom. "I know that I'm nobody . . . it's so much better to be nobody, for we're all nobodies together . . . Giving alms is nothing . . . one must give one's life, to the last breath and the last drop of blood . . . I've nothing to give but my happiness . . . so I want to give that . . . so that just for a little they may believe that they still count for something in the world . . ."

Note that in Act 1 Sister Gracia gives her happiness.

(viii) Sister Gracia's attitude to Liborio, the completely helpless, defenceless, alien person. Notice that Liborio has his counterpart in Acts 2 and 3. There is something Franciscan about Sister Gracia's embodiment of the idea of the Kingdom in her loving care for Liborio.

(ix) Don't miss Liborio's reference to Chicken and Ham at the bottom of page 30. A similar situation with ironical contrasts occurs in Acts 2 and 3.

(x) Don't miss the beautiful scene on page 34, a little cameo of the kingdom—the three old men, one witless, the others drunk, found, knit together, and to Sister Gracia by her loving make-believe.

Points to notice in Act 2.

(i) It is spring time. This is ironical. Notice the description of the garden.

(ii) Make the contrast between Candelas, Cecilia and the Dumb Girl who is the counterpart of Liborio in Act 1.

(iii) Make the contrast between Sister Christina, Sister Feliciana and Sister Gracia. Sister Feliciana, the head of the Home, does her duty but thinks of the women under her charge as lost souls. Both she and Sister Christina would give their bodies to be burnt and all their goods to feed the poor. Sister Gracia would do so too. She is to struggle desperately in this act for the quality of love without which, though all the virtues assist, the Kingdom cannot be made actual.

(iv) Notice where the soup, chicken and sherry go in Act 2.
Page 45.

(v) Don't miss the picture on page 50. The dumb girl normally so fearful of everyone and in terror that her baby is to be taken from her, has perfect trust in Sister Gracia, and, almost as though sensing her pain and despair, puts the baby in Sister Gracia's lap as a lovely gift. Compare this with the scene referred to in (x) above.

(vi) Study the climax of this act carefully. It has, at any rate, three facets. Sister Gracia is in despair about the reality of sin. If she wins through to the reality of the love of which Paul wrote, it is with a full consciousness of what is involved, a knowledge

impossible to the Sister Gracia of Act 1. She is also in despair about the world into which the women were driven on leaving the Home, a world which made their position hopeless from the beginning. She is torn by the natural desire for married love. Were these women, was the world, worth the sacrifice? Though every scrap of evidence available denied it, except perhaps the dumb girl's baby put into her lap, Sister Gracia said "Yes." Page 67.

Points to notice in Act 3.

(i) Notice the poverty of the scene, the clothing of the orphans, the low standard of the food, the significance of "No Peppers."

(ii) Study the character of Engracia. She might almost be the Sister Gracia of Act 1 born in an entirely different setting, receiving charity rather than dispensing it.

(iii) The Innocent. Here is the Liborio of Act 1 and the Dumb Girl of Act 2.

(iv) Notice where the chicken and ham go in this act. The Innocent shares the bones as a great treat. "They'd had a big dinner on for the Town Council." Pages 76 and 77.

(v) Read carefully the description of Sister Gracia given on page 79. Notice her humour, her directness, her capacity for indignation, her deep warm humanity. Notice her reply to one who asked :

"So one's to treat these charity brats as if they were the sons of dukes . . ."

"They are the sons of God . . . and that's a higher title still."

Compare Sister Gracia with Sister Manuela and with Sister Christina. Compare her with the Sister Gracia of Act 1.

(vi) Don't miss the scene where Juan de Dios, the Foundling, now a budding young bull-fighter, returns straight after his first victorious fight to present his most cherished possession, his first bull's ear, all bloody still, to Sister Gracia. It is one of the loveliest bits of the play as it is certainly the most dramatic. Pages 91-95.

(vii) Study the character of Felipe and follow his leadership of an embryo revolution among those hungry children stirred to excitement by the visit of Juan de Dios. Then watch the tenderness, firmness, but, above all, the overwhelming faith, hope and love with which Sister Gracia quietens and steadies the hungry, rebel children. "Now say with me. Lord, Lord, we thank Thee for this food which is given us in Thy name. There is not much of it, it is not very good, and we will not forget the taste of this bitter bread. And by Thy love we swear that Thy children on this earth shall eat of it no more . . . say it with me."

The boys repeat after her solemnly and quietly.

SISTER GRACIA : Jesus, Son of God, Christ, Son of Man, by the precious blood that Thou didst shed for us, we swear to spend our

own to the last drop when we are men . . . that children may not be forsaken any more . . . that no more mothers may be wronged and go hungry and be ashamed to carry their children in their arms. My sons . . . my sons, promise me that when you are men, you'll try to bring these things to pass . . . that you'll help to build on earth the kingdom of God.

Very quietly, very solemnly, they murmur "Yes."

SISTER GRACIA : Thank you, my children . . . thank you. And now . . . supper's over . . . go to bed and sleep in peace.

Felipe alone remains, his head buried in his arms.

SISTER GRACIA : Don't cry . . . for men don't cry, you know. And they don't complain. They suffer . . . but they work and hope.

September 30th.

AN INTRODUCTION TO DUTCH PAINTING.

NOTES BY JOAN M. G. LLOYD.

1. Characteristics of Dutch painting.

The paintings are usually small as they were bought chiefly for private houses. The subjects vary greatly but are frequently of domestic scenes, or portraits, in both of which the Dutch excel. Some large portraits were painted for Guilds or Corporations, but, there being no royal patron in Holland, few paintings were ordered to decorate palaces or churches. In contrast to Italy, the painters chose few religious subjects.

2. Domestic interiors.

Three fine painters of interiors of houses are Terborch (1617-1681), Pieter de Hooch (1629?-1681), and Jan Vermeer (1632-1675). It would be interesting to look at some of the paintings of Terborch and de Hooch and see in what ways they appeal to you. Here are some of them :

Terborch : *The Letter, The Concert.*

de Hooch : *Interior of a Dutch House, A Girl Reading, The Card Players.*

Perhaps part of the charm is that the scene seems so real. We feel that a door has been opened revealing the people in a room busy with some usual occupation ; or playing an instrument. Generally they continue as if unmindful of us, but sometimes they pause and

look up as we enter, e.g. Vermeer's *Young Lady at the Virginals*. Then the colours are a delight as well as the composition.

Dutch painters were much interested in detail, and in painting fabrics. Look, for instance, at the detail of the lace in Frans Hals's *The Nursemaid and Child*, or at the cap, cuffs and dress of Miereveld's *A Child with a Parrot*. Or notice the painting of different fabrics in Terborch's *The Concert*.

3. Portrait painters.

Of these Frans Hals and Rembrandt are outstanding. Kaines Smith says :

" Among portrait painters pure and simple one figure stands supreme and unchallenged, and that is Frans Hals. Even Rembrandt . . . cannot vie with him in uncompromising brilliance of characterization. . . . Hals approached his subject with a half-humorous, half-cynical, and wholly dashing impetuosity which gave him no scope for much study of its spiritual problems."

If you can obtain copies of some of Hals's portraits it would be interesting to compare them with some of Rembrandt's. Here are a few : *The Laughing Cavalier*, *The Merry Lute Player*, *The Jolly Toper*, *The Archers of St. George*, *The Archers of St. Adraien*.

Rembrandt is, of course, one of the greatest painters of any nation. Refer, if possible, to the lesson on him in the 1938 Lesson Handbook. Here very little can be said.

" His wonderful insight into character made him the greatest psychologist in portraiture the world has yet seen, and, since he searched faces above all for the marks of life's experience which they bore, old people . . . were inevitably subjects peculiarly dear to him."—ORPEN.

Look, if possible, at some of his portraits of old people such as *Portrait of a Woman aged 83 years* (National Gallery) and see with what sympathy he paints them, and how much beauty he brings out of what at first might appear a plain face. Study some of his portraits of himself at different ages, particularly *Self-Portrait* in the National Gallery, and *Self-Portrait* in the Frick Collection in New York ; and of his first wife Saskia, and of his second wife Hendrickje Stoffels, and of his son Titus (Wallace Collection).

4. Light and shade.

One of the greatest contributions that Dutch painters made to art was in their use of chiaroscuro or light and shade. In this Rembrandt was a great experimenter. If possible, look at a copy of his *The Night Watch* and see what a wonderful study it is in light and shade.

" He had been commissioned to paint a military group of ' The Night Watch,' and instead of painting, as he was expected to paint,

a solemn group of portraits, he painted a superb picture in which the glimmering light flickers and dances in and out of a great mass of moving figures, of whom two are resplendent in the full glow of light, but many are almost lost in the shadows of the background."—KAINES SMITH.

Vermeer was a wonderful exponent of the use of light. Look at some of his pictures such as *The Kitchen Maid* or *The Pearl Necklace*, or *Young Lady at the Virginals*, and see what use Vermeer makes of the light flooding in from a window. Or study his *Head of a Young Girl* or *The Artist's Studio*.

"It is impossible to explain in words the magical charm that sets Vermeer so high among the many accomplished painters who flourished contemporaneously in Holland. He stands aloof from them all, a strangely unique personality. His colour sense has an exquisite delicacy of taste that is quite unprecedented, and finds expression most frequently in cool schemes compounded with deep blues, lemon-yellows, olive-greens, and clear dove-greys, linked and harmonized by vivid touches of bright red and golden-brown. . . . The luminosity that characterizes all his pictures is devoid of the least taint of heat. . . . Vermeer had also a genius for composition. . . . Every constituent element of his design flows easily and gracefully into one indivisible whole. . . . He brings us . . . into a world . . . where peace and light, those two great gifts of God which wise men always long for, may be found without limit."—THOMAS BODKIN.

5. Landscape painters.

The Dutch loved their country keenly, and the flat land with its wide expanse of sky lent itself to studies of light. Three of their most famous landscape painters are Cuyp, Ruysdael and Hobbema.

"All Cuyp's landscapes, with their figures and their horses and cattle and their different masses of tall buildings, are no more than a setting for the movement of golden light."—KAINES SMITH.

See his *River Scene*.

Ruysdael's paintings show an influence of a foreign country—probably Norway—and are more romantic.

Mr. John La Farge says that Ruysdael is "as different from Cuyp as shadow is from sunshine, and his grave and solemn mind gives to the simplest and most commonplace of landscapes a look of sad importance." Look at *The Chase* and *The Mill* and see if you agree.

"When he paints a simple seaside scene like 'The Shore at Scheveningen' he gives dramatic intensity to the scene by the rolling clouds in the sky which seem to repeat the restlessness of the agitated waves."

Hobbema's *The Avenue at Middelharnis* is probably "the best beloved landscape in the National Gallery," says Orpen. "In the humbleness and sincerity of [Hobbema's] naturalism he expresses

everybody's feeling of delight and thankfulness in sunny weather and fresh country air."

"There is nothing obviously beautiful in a straight road running across a perfectly flat country intersected at right angles to the road by dykes," says Kaines Smith, "yet the picture is not only beautiful, it is unforgettable."

6. Summary.

Thus the Dutch showed how to make simple everyday scenes—often inside a house—into subjects for fine paintings; they led the way in portrait painting, and they experimented in the use of light. In all these ways lay their contribution to European art.

Books for reference:

The Dutch School of Painting. S. C. Kaines Smith.

An Outline History of Painting. S. C. Kaines Smith.

The Outline of Art. Edited by W. Orpen.

Individual artists in the Phaedon Press publications.

All these books should be available in libraries.

Picture postcards are obtainable from the National Gallery, Trafalgar Square, London.

Section VIII.

Jesus and Everyday Life.

NOTES BY ERNEST DODGSHUN.

The three lessons which follow are printed here as a tribute to the memory of Ernest Dodgshun, late Honorary Secretary of the Adult School Movement, and for many years a loyal member of the Handbook Compilation Committee. They are condensed from a series which he contributed to the 1937 issue, and they take their place in this year's scheme as a reminder that the actions and relationships of everyday life, trivial as they often seem, can be made part of a true design for living. As the Dutch painters of last week's lesson saw beauty in ordinary, everyday things and people, so Jesus recognized the value and the significance of every human soul, however poor and dull its environment might be.

October 7th.

I.—THE IMPORTANCE OF ORDINARY PEOPLE.

Bible readings: These will be found in the text of the notes.

Theme of the Lesson:

“Democracy is not based upon the false doctrine that all men are equal . . . it is based on the Truth . . . ‘that all men are of equal value in the sight of God.’”—G. A. STUDDERT KENNEDY.

Questions:

(1) If you believe in the doctrine of the “superiority of persons over things,” to what vital and fundamental principle do you trace this belief, and how would you uphold it?

(2) When you assert that the ordinary man is important, does this involve you in the belief that all men are of equal value, (a) in the sight of God, and (b) in the eyes of men?

3) Since the average man is of such importance, what conclusions could you draw from this regarding (a) his privileges, (b) his responsibilities?

A Reading: *By an Unknown Disciple.* Chapter 7.

Aim: To examine the basis of our faith in the importance of the ordinary man, and to compare this with the thought in the mind of Jesus.

Suggested hymns: *F.H.B.* (new) : 17, 29, 23, 53, 164.

The very suggestion that common folk, living commonplace lives, are of supreme importance, seems outworn. The ordinary man seems to be the plaything of Fate, and, in some lands, the mere pawn of a despot. Against this, Christ, more than any other figure known to mankind, wages war. "Alone in all history he estimated the greatness of man. One man was true to what is in you and me." (Emerson.)

1. Tests for ourselves.

After all, do you believe in the alleged worth of the common man in theory or in practice? Do you treat him with the respect due to Man? Do you remember his personality, whether he be your employer, or servant, your postman or fellow-worker? Do you even think of both the tyrant and his victim as of value in the sight of God? Most of us need to be humble in the presence of this subject.

Yet again, test yourself as to what kind of importance you mean. Obviously, even to a callous manufacturer, ordinary men are important, for they compose his customers. Apart from the ordinary man, there would be little use in improving commodities or putting on the market new inventions, for who would buy them? It is the commonplace people with commonplace demands who stimulate a world-wide commerce.

This aspect, which is not our main concern, can be worked out farther if desired, but let us pass to deeper issues on which these rest. This importance of men springs from the presence of some quality which they possess as men, whether it be exercised or not, something which gives them unique significance in and among created things. Can you give this something a name? What, for instance, made Shakespeare write like this:

"What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"?

2. "An inmost centre in us all."

Passing over various minor arguments, do we not believe that "in every man, be he who he may, there is some seed, or germ, or gleam of light that is of divine origin," that man belongs to the

family of the gods? Indeed, is not his main tragedy that so often he falls from his estate? Democracy itself "is not founded on pity for the common man, it is founded on reverence for the common man. It does not champion man because man is so miserable, but because man is so sublime." Following this thought, try to form your answer to question 1 at the head of the notes.

3. Bible readings.

The social environment of Jesus, in its personal aspect, included the ordinary folk who thronged the streets, plied their trade, attended their worship; and it brought him into contact with soldiers, outcasts, harlots, scribes, Pharisees, publicans, and the "proletariat" generally. Look at his meeting with one of the scribes, with a temple crowd, with the common people, including his close observance of a widow's offering as recorded in Mark 12. 38-44. There must have been many other instances, such, for example, as that of Zacchaeus, where the very approach of Jesus so much stirred something of hidden good that the man's former life became intolerable. He had come to seek and to save some precious inward thing that had got lost or forgotten in the man's being. Take the instance of his interview with the woman of Samaria at the well. Read the story as given in John 4. 1-42. That Jesus should have taken trouble with a woman at all in that day was enough to provoke comment, but when she was a Samaritan, that was strong testimony that he regarded all as in the family of God, and, if sons and daughters of God, then brothers and sisters of his own, and hence having supreme value. Try to think, with this and other examples, of how Jesus exalted this principle throughout his life and in his death. "He wrote no books, he raised no budget, he built no churches, he bothered himself about no organization. The chief item in his ministry was drawing the best out of people."

4. ~ The sterner side.

After having dealt sufficiently with what is due *to* man because of his supreme importance, it might be well to turn to the other side of the question. Something is due *from* those who have such an inheritance. If we believe that our importance comes from our being of the very family of God, obviously we are called upon to live in accordance with its ideals, and to bear a special witness both in word and deed. There are certain things that we shall feel incumbent upon us, and, conversely, certain things that we should count it dishonourable to do. Our bearing should be such "as becometh the gospel of Christ," and we shall count the discipline of life, as well as its privilege, among the formative things of character. Look at and discuss questions 2 and 3 at the head of the notes, for they have relation to each other, and see whether they make challenge to you. What are some of the responsibilities attaching to sonship

of the Eternal? What has Jesus to say or show? "Knowing that he was come from God and went to God" (John 13. 3), he felt that certain service was befitting his rank—noblesse oblige! (Rank imposes obligation.)

Are we called, because of the same compulsion, to love, to serve, to show forth the fruits of the spirit?—for ours is not only a divine heritage but a divine allegiance.

October 14th.

II.—EVERYDAY TROUBLES.

Bible readings: These will be found in the text of the Notes.

Theme of the Lesson:

"Nothing that belonged to men to do or suffer was outside His interest. On the one hand, He had a piercing insight into the sufferings and hardships of human life. His lavish ministry of healing shows us how He felt about bodily pain and weakness. The thought of hungry men distressed Him, and He would not send them empty away. When He watched the multitudes, He was stirred with compassion—a compassion that was not checked, but only deepened, by the fact that they were sinful as well as tired. When He saw how they took life it cut Him to the heart to see how weary and spent they were, how overstrained, exhausted, and unhappy, and He longed to shepherd them to their rest. In the Sermon on the Mount there is nothing more beautiful and appealing than the long passage in which He deals with 'care', the anxiety of common folk about the common necessities of life."—DR. W. R. MALTBY.

Questions:

(1) Can you distinguish between the commonplace worries of life which come from (a) circumstances, (b) other people, and (c) our own selves? Does this analysis make any difference in your estimate of them?

(2) Among the troubles that you have to face, which are the kind that you would gladly avoid if you could, and which are those that you count as privileges to undergo?

Books for consultation:

The Significance of Jesus. W. R. Maltby. Chapter 4. (Student Christian Movement. 2s.)

The Jesus of History. T. R. Glover. Chapter 6. (Student Christian Movement. 2s. 6d.)

A Reading: *By an Unknown Disciple.* Chapter 12.

Aim: To estimate our own troubles rightly, and to contemplate Jesus as he faced the "seamy side of things."

Suggested hymns: *F.H.B.* (new) : 148, 151, 153, 248, 161.

"Touched with the feeling of our infirmities," and "in all points tempted like as we are." This was written by some unknown author for the encouragement of those who were facing the early persecutions of the first Christian society. It shared with them the conviction that in the heart of God there was the capacity for suffering, and a consequent sympathy which brought strength. As the heart of God had been displayed in the life of Jesus, it meant that Jesus knew human pain in its length and depth.

1. Jesus facing trouble.

The reference above is, of course, to the earthly life of our Lord, and our lesson is to remind ourselves of that side of his experience—his facing of his own discomforts, and his feeling the pains of others with such sensitiveness that they became his own. Everyone who has truly loved another who is distressed knows something of what is called "vicarious suffering," and can enter into the divine experience. Surely there was this difference, that, whereas our love is generally in a more or less limited circle of those we know, he extended his compassion to the circumference of humanity :

"I should not mind to die for them,
My own dear downs, my comrades true,
But that great heart of Bethlehem,
He died for men he never knew."

With us, too, however, a readiness to help and sympathize with unknown fellow-men has a curious way of comforting ourselves. It takes away some of the loneliness of sorrow which is one of its chief stings, and it may help to lift the concentration of mind from our own worry.

"He that taketh up the burden of the fainting
Lighteneth his own load,
He that speaketh comfortable words to mourners
Healeth his own hurt."

Could not this latter experience have been that of Jesus? It seems borne out by Luke 22. 28, which is translated by Dr. Moffatt as, "It is you who have stood by me in my trials." Are you ready now to look into question 1 at the head of the notes?

2. Bible readings.

Let us then "draw into a lesser circle" and think of some of the commonplace troubles that Jesus shared with men. In the records of his life we find that poverty and homelessness were his (Luke 9. 58); misunderstanding (Mark 3. 21; John 10. 58); hostility (Luke 20. 19, 20); but for this lesson's chief reading take Matthew 26. 36-56, which shows him the victim of sorrow, betrayal and loneliness.

Following this, another short passage from Mark 1. 30-35 may introduce us to the second thought suggested above, namely, Jesus sensitive to the woes of others. Many passages testify to the deep compassion that ran through him, but the very last sentence of Mark's passage tells where his strength came from and bears encouragement for ourselves.

3. Troubles, right and wrong.

If the very title of this paragraph sets up some resentment in the reader, this may be all to the good, and compel closer examination of the idea. Broadly speaking, the thought is that some of the real troubles we have to bear are those voluntarily undertaken for love's sake, sometimes by the acceptance of a mutual burden. Marriage, for instance, may perhaps break up the cherished plans of a whole life for one of the partners, and if your answer is, "Ah, but love has such a transforming power!" this only leads to the thought that the same redeeming power might heal all sorts of other sorrows in the world if it were more widely exercised. Some difficulties do seem to belong to the fabric of life and may bring a hallowing with them.

Among those troubles that we might fitly call preventable, are there some which spring out of our own nature rather than from the outward circumstances themselves? We are able often to bear large sorrows because we brace ourselves for them and try to fit them into the scheme of life, but if we get unduly worried about trifles, and realize that they are trifles, should we not ask if there be something wrong with ourselves?

But again, certainly there are troubles from which none should suffer, troubles that ought not to exist, and which should have our strenuous resistance—oppressions, injustices, preventable penury, and the like, many of them resulting from "man's inhumanity to man." Look at question 2 again and fit it into this lesson.

Thomas Gray, author of the immortal "Elegy," has got another useful thought packed into four lines :

" To each his sufferings ; all are men,
Condemn'd alike to groan—
The tender for another's pain,
The unfeeling for his own."

This brings us again to Jesus with his philosophy, "Blessed are they that mourn." If there be those who can look abroad on this world as it is without a real mourning for its woes, there must be hardness of heart rather than blessedness of spirit.

This kind of trouble, common or otherwise, is cleansing, and at its highest it promises redemption for men and for the world.

October 21st.

III.—COMMON FAILURES.

Bible readings: These will be found in the text of the Notes.

Theme of the Lesson:

"The difficulty, amounting almost to despair, which confronts many of us, is not calculated wrong-doing, or deliberate disbelief in good, or careless indifference, but rather a drab sense of life's insignificant commonplaceness, of its futility—routine duties with little meaning, trivial drudgeries, repeated failings, the blunders and discomfitures that seem to dog our steps. More than we perhaps realize, these are as lions in our path, and it seems to us that, were an angel from heaven to walk by our side, we should fail again and again."—Adapted from DR. H. E. FOSDICK.

Questions :

(1) "Certainly he has committed no sin, but he has made a blunder, which is worse." What comment have you to make on that?

(2) "For thence—a paradox
Which comforts while it mocks—
Shall life succeed in that it seems to fail :
 What I aspired to be,
 And was not, comforts me ;

A brute I might have been, but would not sink i' the scale."

How do you think this idea is related to the common and trivial failings that face us?

Books for Consultation :

The Galilean. Nathaniel Micklem. Chapter 3. (James Clarke & Co. 5s.)

The Christian Adventure. A. Herbert Gray. Chapters 2 and 3. (Student Christian Movement. 2s. 6d.)

Aim: Having regard to our own failures, to set Jesus in relation to failure.

Suggested hymns: *F.H.B. (new)* : 351, 138, 100, 84.

It is fairly easy to philosophize about "mean successes and noble failures," but these, on a grand scale, hardly come into this lesson. What we greatly need help about is the sense of disappointment, and even remorse, that falls upon us through our petty and irritating failures. We can sometimes rise with courage to meet certain of the great failures, and we may steel ourselves against large sorrows, but there are dismal and dreary mistakes and exhibitions of clumsy tactlessness against which we seem to fight in vain.

I. Failures! but on what plane of our being?

If a man seek employment and fails: if a housewife tries a new dish for the family's supper and fails: if a lad tries for an examination and fails: when father habitually loses his temper: when mother persistently nags: when a girl "goes wrong" through genuine love—do you feel that these are all pretty much on the same plane? are they to be estimated by the same rigid law? When James says in his epistle (2. 10), "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," what does he mean? In like manner the strength of a chain is in its weakest link, and if that link break, the chain as a whole has been shown faulty; but can this reasoning be applied to human conduct?

In this lesson there are many possible human failures that we might bear in mind, although short notes cannot deal with them. Many are mistakes that we make with the best intentions, and find our judgment has gone astray or that ignorance prevailed. The well-intentioned mishandling of children, the sad misfits in marriage, the well-meant offers of help that create more harm than they could heal in a month, and the sheer lack of knowledge of the art of living wisely and kindly—all these are common enough.

Where does sin come into this lesson? We ought not to deceive ourselves with false judgments, for sometimes our failures do take rank with sins. What is sin? Sometimes a clumsy failing, innocent in itself, may cause greater disaster than some deliberate sin. Look at question 1 at the head of the notes and see if you can justify the quotation.

2. Bible readings.

As we review the life of Jesus we see him face to face with human failings—weaknesses, vaulting ambitions, hasty tempers, revenges, blindness to the dictates of love, moral lapses, and the unforgiving spirit. Take the dramatic story of the woman taken in adultery, John 8. 1-11. One feels instinctively that Jesus believed the action of this woman called for much less condemnation than the sanctimonious hardness of heart in her accusers. Without wishing to condone any wrong, we may note that Jesus' judgment on human blunders was always more severe when the spirit was involved than when the flesh faltered. Note a remarkable and bold utterance from an address to undergraduates at Oxford by the Archbishop of York on February 9th, 1931, to this effect: "To choose your career for selfish reasons is a worse sin than, let us say, committing adultery." Compare Henry Drummond also, "Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question himself when he said, 'I say unto you that the publicans and the harlots go into the Kingdom of Heaven before you'?"

The very word *failure* implies some falling short of a desirable end or an unsuccessful attempt to achieve. When we speak of human failure we recognize something different from what we mean by human failings, and it might be well to discuss the subtle distinction.

3. The failures of Jesus, and our own.

Bearing in mind the shade of difference suggested in the last sentence, we may remember the failures of Jesus, whereas many would hesitate to attribute failings to him. Certainly, to approach this matter needs more study than can be given here, and we have comparatively little evidence, but we do know that he faced heart-rending failure to accomplish what he wished. In Mark 6. 5, and in Matthew 23. 37, there are signs of this. These failures were due to circumstances he could not command, but he must have felt the real pangs of his non-success. It helps us to feel the beatings of his own heart when we know that he had this experience.

4. The encouraging side of failing.

Reflect that the consciousness of our failing is in proportion as we see the ideal of which we have fallen short. "Into what pit thou seest from what height fallen." In a measure it may be said that the man who feels most his own deficiency is most a son of God. Can you see something worth discussing in Robert Browning's quotation which is in question 2 at the head of the notes?

Finally, there is much room here for the thought of all our failings in Adult School life—our lack of fellowship, our loss of enthusiasm, our unpunctuality, and the slipshod procedure in many Schools; then set over against that the remembrance that we are all parts of a wonderful whole, a Movement that demands our best. Yet, in all our failings we are judged by love and not by law, and in all of them we are helped by the highest if it be within us.

Section IX.

World Community

October 28th.

I.—THE MEANING OF WORLD COMMUNITY.

NOTES BY JOHN W. P. BOURKE

Introductory thoughts :

“ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! ” (Isaiah 52. 7.)

“ Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.” (St. John 17. 20, 21.)

“ So we, being many, are one body in Christ, and every one members one of another.” (Romans 12. 5.)

Suggested hymns : *F.H.B.* (new) : 5, 17.

Catch-words and slogans are perilous conveniences when used vaguely for the sake of effect. Think of a slogan like “ equality of opportunity.” It sounds good, and quite intelligible—until we begin to ask exactly what is meant by it ; and then we find that so much reflection is needed to extract from it a meaning that is at all satisfactory, that we begin to wonder a little. “ World community ” is another such phrase. It has a noble sound. It looks well on a poster. It makes a good title for a book. But—what does it mean ?

Two meanings of “ community.”

Think first of the term “ community.” It can be used in either of two senses, one abstract, the other concrete. (a) We speak of “ community ” (without the article), and mean “ sharing ” (“ community of interests,” “ community of property,” etc.). (b) We also speak of “ *a* community,” and mean a concrete body of persons in some sense living together for a common purpose, social, political or religious.

Now the expression “ world community ” clearly includes the latter, concrete meaning. We are interested, not merely in world community of human interests, but in the possibility of *an actual*

concrete world community in which those interests may be permanently realized and safeguarded.

Fact and ideal.

Consider, then, this term "community" in its concrete meaning. Here, again, we must be careful, for its reference may be twofold. (a) I may be referring, in using it, to a *fact*; that is, to a body of persons actually so living in harmony and mutual well-being that the ideals and values which they agree in upholding are in fact being realized through their corporate life. But (b) I may be referring to an *ideal*; that is, to a body of persons who have not yet reached this state, however hard they are trying to.

It is easy, in our ordinary thinking and speaking, to confuse these two references of meaning, and so to cry "community" where as yet there is none. Take, for instance, the expression "in the interests of world community," which I recently saw in print. This may mean either "with a view to helping to establish a world community" or "with a view to helping a world community already established." The context did not make it clear which meaning was intended. To muddle them up is to slip into thinking that something of importance is accomplished when in fact it is not.

World community as ideal.

What would "world community" considered as *fact* mean? It would mean either all the people in the world living in the state above described, or a world-wide body of people so living. Neither exists in the world as we know it. As to the former, not even the millions of the U.S.A., of China, of Russia comprise all the people in the world; still less do they fulfil the conditions required. As to the latter, such a body might take the form of a Church or an Empire. The Christian Church and the British Commonwealth of Nations are the most obvious concrete contemporary examples. To what extent do these approach, and fall short of, what we hope and expect of a "world community," and for what reasons? What, again, of other faiths, like the great faiths of the East? How can they help in the good work?

Consider particularly in this connection one of the most stubborn hindrances to the establishment of world community—the problem of divided allegiance: claims of conscience against claims of state; claims of state against claims of church; claims of national and international allegiance, one against the other, in whatever form either may take.

Is, then, world community no more than an ideal—the footling dream of unpractical visionaries?

World community as fact.

There is a danger of thinking and speaking as if "ideal" and "fact" were entirely separate, one from the other; a danger that

besets equally the kind of "idealist" who will not face up to facts, and the "practical" person whose vision is limited by his hard facts and brass tacks. We all, however practical, pursue ideals, however humble; and an ideal can be pursued at all only because a basis of fact is already there. An ideal is not something purely future in time and never accessible. It is an aim or purpose which here and now, with interruptions more or less serious, is being worked out and realized on a basis of fact and in the world of our experience.

But in what sense can we speak of a basis of fact for world community? "*The kingdom of God is within you.*" The basis of fact, the starting point needed, is in us already, whether we know it or not. Made in God's likeness and redeemed by His Son, man the world over has the power, if he has but the will and the knowledge, so to live that a world community in the fullest sense cannot but be established at last. We are "members one of another." And we do know it. The desire for understanding and the urge towards unity are there, however impeded.

A word of warning may not be out of place here. We must not stress the spiritual factors in the establishment of world community at the expense of the material. If it is true that man cannot live by bread alone, it is equally true that he cannot live without it. The spiritual factors in the world are primary, and the only *real* power is spirit. But man's immediate needs—food, clothing, shelter—are all material; and until they are adequately supplied to all, the work of the spirit is blighted. We must not neglect the advice of our scientists and economists. To provide for a just distribution of material supplies is not to accept materialism.

World community and the Church.

A few years ago a book appeared with the title *The Betrayal of Christ by the Churches*. Two points arrest attention here. Christ is said to have been betrayed—and that by a body which exists to preach him; secondly, it is by the "Churches" (in the plural) that he is betrayed. Can we connect these two points? Is the multiplicity of the Churches the greatest betrayal of all?

The relation of "world community" to "Church" will clearly vary with the meaning given to the term "Church." This term is and has been understood in several different ways (refer back to last year's Handbook, page 100, where some of these were suggested for consideration).

If we think of the Church as meaning merely the sum of all those who lead decent lives and hold Christ in respect, the term can hardly be used in the plural. Some would widen the meaning of the term still further to include also non-Christian seekers after truth. If, on the other hand, we believe, as the writer does, that in sending out the Twelve Christ deliberately founded an apostolical society which he willed should continue for the spreading of his

Kingdom, then, alas, we cannot now help but speak of "the Churches." For the original Church is scandalously split and its Founder thereby betrayed. The Christian Faith, from being a source of unity, has become a source of division; and the religious impulse is fast being diverted and exploited by secular creeds.

But when thinking and speaking of "world community" *we must beware of looking for the wrong thing.* It may well be that some definite institution may prove to be chiefly instrumental in achieving such a final community. But world community *in itself* is surely not just another institution, like a church or a league, a creed or an agreement. It is a spirit pervading all human relationships, harmonizing all institutions, giving authority to all agreements, and putting anything so precarious and disreputable as a "balance of power" on the rubbish heap for ever.

Books for reference :

Christianity and World Order. Bishop of Chichester. (Penguin special.)
World Community. William Paton. (S.C.M. 5s.)
Church, Community and State. J. H. Oldham. (S.C.M. 1s.)
Christianity and the State. Archbishop Temple. (Macmillan. 8s. 6d.)
Christianity and the Race Problem. J. H. Oldham. (S.C.M. 3s. 6d.)
Beyond Politics. Christopher Dawson. (Sheed & Ward. 3s. 6d.)
Darkness Over the Earth. Pope Pius XII (translation of Encyclical, "Summi Pontificatus," Catholic Truth Society. 3d.)

November 4th.

II.—NATION AND NATIONALITY.

NOTES BY JOHN W. P. BOURKE AND WILFRID H. LEIGHTON.

Bible readings : Psalm 2. 1-11 ; Rev. 7. 9-17.

Suggested hymns : *F.H.B.* (new) : 4, 25.

"Nation," "Race," "People," "State." Comparisons and contrasts.

To be able to think and speak intelligently either of "nationalism" or of "nationality," we must first be clear what we mean by "nation." We shall, moreover, find that this is not quite so easy as perhaps the more impatient among us would like; the idea of "nation" has to be disentangled from certain others with which it is not unconnected and frequently confused.

The other ideas in question are those of (1) *race*, (2) *people*, and (3) *state*. Because of the tendency in ordinary speech to blend these with each other and with "nation," such terms as "national" and "nationalism" easily acquire an emphasis that in themselves

they do not possess. So we hear people speak of "national" when they really mean "racial" characteristics; of the German "race," when they mean the German "people"; and, since the war, of the "United Nations" as if they were analogous to the "United States."

Let us begin by considering these three ideas separately.

(1) *Race*. This is quite an easy notion. A race is a definite division of mankind, possessing, and probably recognizable by, constant traits transmissible by heredity and indicating a distinct human type. So we may rightly speak of the Semitic or the Mongolian race. The notion in itself is a *material, non-cultural* one; the traits in question are primarily physical. Doubtless all such races are sprung from a common ancestor; but few exist to-day of unmixed origin. Again, the study of a race is a different matter from the study of, say, a people; this would be a much wider undertaking, different in its aim, its material and largely in its method.

(2) *People*. This idea is wider than that of race—wider in two senses. (a) An actual people may include representatives of many races; and (b) the idea itself has more than merely racial significance, involving reference to culture, to the life and achievements, in many fields and on many planes, of the group of human beings in question. A "History of the French People," for example, would not be merely a study of the development of racial types. It would, and would be expected to, contain the story of the whole life and character in all its fulness of "the French," their religion and art, their scientific, political and commercial achievements—in short, of everything that they have been, and done and meant in the world. The idea of "people" leads us away from mere physical and material considerations; it is a *cultural* notion.

(3) *State*. Here, again, is a different idea, but a clear one. Admittedly, the State can be viewed and discussed from various angles; the constitutional lawyer will treat it from one angle, the moralist from another. But in essence the State is the machinery through which a people frames, and ensures the carrying out, of laws for its order and safety and the improvement of its condition. And a state is a body of persons organized to this end under a single government and occupying a definite territory over which it is sovereign. A state may be large or small; the ancient city states were very small. It may contain representatives of many races (in the sense of persons inheriting definite physical traits) and of many peoples (in the sense of persons inheriting various cultural outlooks and gifts). But, in itself, the notion of "state" is exclusively a "power" notion.

Questions for discussion :

- (a) Give a definition of the expression "power politics."
- (b) Is there a difference between the meaning of "state" in a democracy and "state" in a dictatorship?

The meaning of "Nation."

What now of "nation"? How distinguish it from the foregoing? (1) The distinction of it from "race" is easy. A single nation may embody types of many races; and we think of the term as having a much wider reference than "race." (2) Hardly less easy is the distinction of it from "state." In the idea of "nation" the emphasis is not exclusively upon a power-apparatus; again, the reference is much wider, and there is also an *emotional appeal* lacking in the idea of "state," as such. (3) But the distinction between "nation" and "people" is much less clear and easy. These two terms seem, indeed, so close that, as we noted above, we commonly speak alike of the French "nation" and of the French "people," and think we mean the same in either case. And we feel no difficulty in describing the characteristics of the French "people" as "national" characteristics.

Consider the following definition of a nation: *a whole people organized politically as a state*. For the truth seems to be that the idea of "nation" falls midway between that of "people" and that of "state," and to have a link with both. When we think of a nation, we think, on the one hand, of the cultural life and heritage of a people, in all its variety and richness; but we also, on the other, think of an expression or instrument of power. For the further removed a people is from organization under a government in which its sovereignty is expressed, the less inclined we are to think of it as forming a nation. We think of the English or the Spanish or the American *people* and in each case we can think also of a *nation*. We feel less sure whether the Jewish people are a nation. And less sure still in the case of, say, the Eskimo people.

Note that a state, as such, is not yet a nation. The states of Ancient Greece, for instance, were not nations. They were "city-states"; they did not comprise a whole people. Nor, again, are constituent states of the U.S.A. properly nations. We must thus distinguish between a "nation-state" and a state that is less than a nation.

A nation, then, is made up of a people (or peoples) who have a history and have developed a culture, and are organized for purposes of government into a state. Hence the idea of "nation-state"; but a nation is a more comprehensive thing than a state.

Nation and nationality.

Once we have become reasonably clear about the meaning of "nation," the term "nationality" offers no serious difficulty. It simply means "membership of a nation". The question, "what is your nationality?" will mean, "of what nation are you a member?" And if we are clear about the meaning of "nation" we shall be clear what membership of a nation means.

The Jewish people, for instance, were once a nation with a culture containing ideas which have influenced the western world

until to-day. The Jews have now lost their nation and their nationality. They remain a race, but often seek the nationality of the people among which they live.

Questions for consideration and discussion :

(1) Once obtain a working idea of "nation", is it not then possible to see how nations, instead of pitting themselves one against another, can contribute to a common "international" culture? How far is this being done to-day, despite the war?

(2) What are the qualities which you wish to see developed in our own nation? In what ways does righteousness exalt a nation?

(3) Consider the two Bible passages at the head of this lesson. Is there anything in common between them?

November 11th.

III.—NATIONALISM AND INTERNATIONALISM.

NOTES BY JOHN W. P. BOURKE AND WILFRID H. LEIGHTON.

Bible readings : Isaiah 2. 1-4 ; 1 John 4. 6-21.

Nation and Power.

We have suggested that a nation, being a whole people politically organized as a state, is an expression and, if need be, an instrument of power. And therein lies its danger.

Power may unite ; but it also separates. This is particularly apparent where a community ruled by a sovereign (whether "elected" or not) claims to possess, and be an expression of, *independent* power. The danger here is that the community may, on occasion, become so engrossed in asserting its own *rights* in this or that respect that its *duties* towards other communities are forgotten. When the community in question is an entire people, the danger is clearly magnified enormously. Nation-states of this kind, which are continually beset by this danger, are comparatively modern in origin. They date only from the gradual break-up, in the fifteenth and sixteenth centuries, of medieval unity in Europe ; and the classic exposition of their nature and policy was given by Niccolò Machiavelli in *The Prince* (published 1532).

It is not the peoples of the world that are the danger to world harmony ; it is the peoples organized as sovereign nation-states, for it is nation-states which are instruments of power politics.

Nation and Nationalism.

Refer again for a moment to the two elements in the idea of "nation" ; we may call them the "cultural" element and the

The meaning of "Nation."

What now of "nation"? How distinguish it from the foregoing? (1) The distinction of it from "race" is easy. A single nation may embody types of many races; and we think of the term as having a much wider reference than "race." (2) Hardly less easy is the distinction of it from "state." In the idea of "nation" the emphasis is not exclusively upon a power-apparatus; again, the reference is much wider, and there is also an *emotional appeal* lacking in the idea of "state," as such. (3) But the distinction between "nation" and "people" is much less clear and easy. These two terms seem, indeed, so close that, as we noted above, we commonly speak alike of the French "nation" and of the French "people," and think we mean the same in either case. And we feel no difficulty in describing the characteristics of the French "people" as "national" characteristics.

Consider the following definition of a nation: *a whole people organized politically as a state.* For the truth seems to be that the idea of "nation" falls midway between that of "people" and that of "state," and to have a link with both. When we think of a nation, we think, on the one hand, of the cultural life and heritage of a people, in all its variety and richness; but we also, on the other, link of an expression or instrument of power. For the further removed a people is from organization under a government in which its sovereignty is expressed, the less inclined we are to think of it as forming a nation. We think of the English or the Spanish or the American *people* and in each case we can think also of a *nation*. We feel less sure whether the Jewish people are a nation. And less sure still in the case of, say, the Eskimo people.

Note that a state, as such, is not yet a nation. The states of Ancient Greece, for instance, were not nations. They were "city-states"; they did not comprise a whole people. Nor, again, are constituent states of the U.S.A. properly nations. We must thus distinguish between a "nation-state" and a state that is less than a nation.

A nation, then, is made up of a people (or peoples) who have a history and have developed a culture, and are organized for purposes of government into a state. Hence the idea of "nation-state"; but a nation is a more comprehensive thing than a state.

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Nation and Nationalism.

Refer again for a moment to the two elements in the idea of "nation" ; we may call them the "cultural" element and the

“ power ” element. Now it is this twofold idea that is at the root of “ nationalism.” Nationalism is more than “ nationality.” As is indicated by its ending “ -ism,” it is a mental outlook, a *creed*. What creed? The creed that in world politics the interests and destiny of the individual nation constitute the highest good and therefore the chief aim and criterion of all political action. Note that in practice this means the interests of *one's own* nation —for there is no universal nation. The result of this is that the nationalist, when his own nation disputes hopelessly with another, is faced (like the imperialist on an imperialist issue) with either war or self-contradiction. For he cannot (though logically he should) grant every nation the rights he claims for his own, and, his creed admitting no alternative, he appeals to force.

Note that both the elements in “ nation ” play their part in fostering nationalism. The emotions of the people are worked upon by appeal to the glorious heritage of their culture ; and the power of the state is marshalled, consolidated and, if necessary, wielded in defence of that heritage.

But it must not be imagined that all the elements in nationalism are evil. “ Modern nationalism,” in the words of the Bishop of Chichester, “ to do it justice is not sheer devilry. It is a caricature of something in itself legitimate. It is a distorted patriotism ” (*Christianity and World Order*, Penguin, page 54). But he adds that “ we have a duty to the nation ” (*ibid.*). And indeed we can and ought to feel a love of the beautiful and significant things in “ homeland,” that impairs neither our duty to God, nor our duty to our fellow beings in other homelands.

Think of Russia at the moment, who herself is becoming more “ nationalist ”. Is it altogether a bad thing at this stage in her development? It may have results for Europe not yet seen.

Internationalism.

We may deplore the present order of sovereign nation-states as being a prime cause of war. But it seems unlikely that we can put the clock back. We cannot remove nations any more easily than, in horror at some of the uses to which machinery has been put, we can revert to a pre-machine age. Nor would escapism of this kind be desirable, if only because it fails to recognize historical development and to see the good, as well as the evil, in its various stages.

The term “ internationalism ” itself presupposes the existence of nations. Consider it. It too signifies an outlook, a creed. But we have to be careful here. For *two kinds* of “ internationalism ” have made their appearance, one constructive and harmonizing, the other destructive and no less the cause of world strife than the most blatant nationalism. The former kind seeks to preserve the variety of the nations within a wider workable system ; the latter kind to destroy it and reduce all to a dead level of uniformity in the interests of a

particular class, outlook or party programme. The one will be peaceful, gradual, consolidating; the other violent and revolutionary. The League of Nations aimed, at its foundation, at being of the former type; the totalitarian doctrines, whether of Left or Right, are examples of the latter.

Clearly the desirable form of internationalism is of the positive, constructive kind. We have to accept the situation as it is, accept the existence of nations as a fact, and try and devise a framework within which they can severally thrive to the advantage of all and the hurt of none.

Here we reach the crux of the matter. What will have to be the character and conditions of such a framework?

A greater loyalty.

We mentioned above the emotional appeal of the nation. *Members of a nation feel bound to one another primarily because also bound to a community of outlook and tradition which they can only feel but cannot rationalize, which inspires affection and loyalty as well as consent.* This fact we believe to be vitally important. The totalitarian states have so far recognized it that they have exploited even the religious emotion in their cause. A federation or league which rests merely on a legalistic basis, on some contract to which the members have agreed, cannot endure so firmly as one which rests on that—and something more. It is no concession to superstition but merely a statement of plain fact to say that the non-rational is a stronger binding force than the rational. It is not the Statute of Westminster, or any other statute, that in the last resort keeps the British Commonwealth of Nations together. It is affection for, and loyalty to, the Crown, symbolizing a common heritage of ideas and values (such as freedom and the rule of law); and these feelings cannot be fully analysed or explained. The critical period in the history of any human association is the early period before a common tradition and sentiment have had time to mellow and enrich the legal framework.

There are differences between peoples and nations, differences which, when considered and associated, enhance the full story of mankind. How can these different traditions and qualities be associated and related, even united? We seek a bond to bind the nations as strong as that which binds the individuals within one nation. *Is there, then, a loyalty which can be accepted as greater than the loyalty given to any one nation and which binds the nations together?* St. Paul speaks of God as having "made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17. 26). Now consider this by Christopher Dawson (in *The Judgement of The Nations*, p. 153):

"The world mission of Christianity is based on its conception of a spiritual society which transcends all states and cultures and is the final goal of humanity. Wherever Christianity exists there survives a

seed of unity, a principle of spiritual order, which cannot be destroyed by war or the conflict of economic interests or the failure of political organization."

How remote all this will sound to some ! Yet in truth such a bond will have to be found, if we are not to admit that the peoples of the world are at the end of their tether.

For consideration :

- (1) What are some of the valuable lessons we have learnt from the experiment of the League of Nations ?
- (2) How does national sovereignty prevent real and complete international co-operation ?
- (3) In what ways is internationalism being practised to-day ?
- (4) Study carefully the two Bible passages.

November 18th.

IV.—THE CHRISTIAN ATTITUDE TO OTHER FAITHS.

NOTES BY LIONEL SPROULE.

Aim: To regard other faiths with tolerance and sympathy.

Suggested hymns: 23, 17, 59.

Reading: Psalm 19.

St. Paul's Attitude.

When St. Paul spoke to the Athenians on Mars' Hill he proclaimed the one true God who is worshipped in such varying ways by sections of mankind. He is the Origin and Creator of everything and is to be seen and worshipped everywhere by those who have enough spiritual vision. He has created men and women of different races and colours who are free to worship Him in their own way and who do in fact worship Him according to different patterns.

Christianity is one of these patterns and in the view of many of us—who have been brought up to it from earliest childhood—it is the highest and the best. We must, however, admit that other patterns may be honestly considered the best by those whose lives have been modelled to them. How much happier the world might have been if this had been more often realized !

The attitude of the missionary.

Orthodox Christians believe that Jesus instructed his disciples to go into all the world and preach the gospel to every creature.

And all true followers of Jesus, whether orthodox Christians or not, believe that the gospel (good news) brought to mankind by Jesus should be shared with others. This is the justification for missionary enterprise, and expressed in these terms it carries conviction. So long as a missionary preaches Christ and the ethics of Jesus he is on safe ground, but how often do missionaries make themselves the agents of ecclesiastical doctrines? That is teaching not sponsored by Jesus but added later by churchmen.

And so the Christian attitude to other faiths should be reasonable and tolerant and sympathetic. The time has gone by for the missionary to tell his hearers that they are mistaken in their views and that they are doomed unless they accept his presentation of the Christian Gospel. That does not harmonize with the other teaching of Jesus and it is indeed quite unthinkable that the God whom we call "Our Father" should so treat the sheep which are not of this fold. A Christian who is wise will realize that there is much of value to be learnt from the east where religion has an older tradition and a deeper growth than in our western world.

Buddhism.

Those who have read the old Buddhist scriptures in the Pali language have found a remarkable resemblance between incidents and sayings of Jesus and parallel passages in these scriptures. This suggests that some of the contents of our Bible are taken from more ancient sources; that in fact there is a world heritage of religious lore that has been drawn upon by different religious systems at different times.

If we are to preserve a reasonable balance in our attitude to other faiths we must bear this in mind. It was first presented to my mind by a Buddhist monk whom I met long years ago in Burma and with whom I had many interesting conversations during hot afternoons in a cool library which offered a delightful contrast to the steamy streets. This monk was an Englishman who had become a Buddhist and adopted the yellow robe and shaven head in order to benefit the Burmese people who respect the yellow robe more than anything on earth. He was a well educated Englishman and he convinced me that Christian doctrine has much in common with religious ideas current in India in the sixth century before Christ.

This is not a lesson on Comparative Religion and it is not intended to say much about other faiths themselves; we are concerned only with our own attitude towards them.

Buddhism does not as a rule appeal to Europeans for they find it too negative. Nevertheless, its greatest Western exponent, the late Mrs. Rhys Davids, who had a high regard for Adult Schools, always said that the real teaching of Gotama, the Buddha, was positive; that he taught the capacity of man to grow to greater heights, to become more and more, aiming always at the most that human beings could attain. She emphasized the power of will in

human development and she saw in pure Buddhism something much deeper and finer than the monastic tradition that has been handed down.

Christian Dogma.

Similarly perhaps we can see in the pure teaching of Jesus something infinitely more inspiring than the crystallized dogmas of the churches. Religious teaching when it is new and alive and fiery always tends to run into moulds and thus it gradually hardens and takes definite shape. After a time the shape is taken for granted and the inner meaning gets lost or obscured. Then it is time to break the moulds and seek for the inspiration which has lost its original appeal.

Inter-religious fellowship.

Some far-seeing men to-day are working for inter-religious fellowship, for a better understanding between people holding different faiths, for a friendlier spirit of unity between folk who are seeking God by devious paths. The past history of mankind gives little sign of such fellowship. In fact many wars have been caused by religious differences, and even Christians have fought and ill treated each other because of diversities of faith and practice within the Christian fold. Such intolerance is contrary to the teaching of Jesus and also to that of every other great religious teacher that the world has produced. In our next lesson we shall see how the late Sir Francis Younghusband created what is really a fellowship of faiths and how he strove to spread mutual trust among the exponents of all known religions.

“ In Christ there is no East or West, in Him no South or North,
But one great fellowship of love throughout the whole wide earth.”

Do you agree with these words? East and West have much of value to give to each other; they should stand together as allies under the Supreme God; only in this way can true brotherhood be approached.

The Baha'i Faith.

If you do agree with this you will be ready to appreciate the religion of the Baha'is whose overruling idea is Unity; they regard all the main religions known to man as branches of One Great Universal Religion. They realize the religious significance of life in all its main aspects; they see that faith and reason have both been given us by God because they are good and useful qualities; and it follows from this that there can be no real quarrel between religion and science; the bitterness of the last century was due to a lack of tolerance and understanding between scientists and theologians.

We conclude with the words of a well-known American poetess :

“ Let there be many windows in your soul,
 That all the glory of the universe
 May beautify it. Not the narrow pane
 Of one poor creed can catch the radiant rays
 That shine from countless sources. Tear away
 The blinds of superstition ; let the light
 Pour through fair windows, broad as truth itself,
 And high as God.”

For discussion :

Is Christianity unique, or are other Faiths equally good ?

November 25th.

SIR FRANCIS YOUNGHUSBAND (1863-1942) An Apostle of Inter-religious Fellowship

NOTES BY LIONEL SPROULE.

Bible reading : Psalm 121.

Suggested hymns : *F.H.B.* (new) : 21, 350.

Aim : To study the life of a great Christian adventurer.

Invocation.

“ May the Spirit of Fellowship be quickened within us and abound among men.”

With these words the late Sir Francis Younghusband always commenced his inter-religious gatherings, while those present of widely differing faiths stood in silent worship of the One God.

Early life.

Francis Edward Younghusband was born of English parents at Murree in the Punjab in the year 1863. The sight of high mountains was thus to him a familiar one from his earliest years, for Murree is in the foothills of the Himalayas. Younghusband was a lifelong lover of the heights and in his youth he undertook adventurous journeys traversing the giant range by often unknown passes. He was educated at Clifton and Sandhurst and passed out as a soldier in the King’s Dragoon Guards. Later he was attached to the Indian Political Service.

Tibetan mission.

In 1903-4, as Colonel Younghusband, he conducted a most important military mission to Tibet. The Tibetans were unfriendly

and suspicious. Younghusband succeeded in gaining their confidence, and in doing so displayed the utmost courage, resourcefulness and wisdom. He reached the Forbidden City, Lhasa, the seat of Tibetan rule, but the Dalai Lama had fled and the priesthood was at first hostile. Nevertheless his persistence and integrity enabled him to make a treaty regularizing a situation which had caused our Foreign Office much anxiety.

Mount Everest Expedition.

In 1919 he became President of the Royal Geographical Society, and in this capacity he took the lead in organizing the first attempt to climb the highest mountain in the world, Mount Everest, over 29,000 feet in height [See "Achievement and Challenge," Handbook for 1938, page 187.]. His knowledge of India and Tibet, and particularly his good understanding with the Dalai Lama, Ruler of Tibet, stood him in good stead, and the necessary permission to approach the mountain through Tibet was granted.

The ascent was regarded as a sacred pilgrimage by the Tibetans, so members of the expedition, headed by General Bruce, sought the blessing of the Buddhist monks and higher religious hierarchies. Though this attempt and succeeding ones failed to reach the summit, yet much was accomplished and the spirit of Sir Francis Younghusband accompanied and inspired all these endeavours.

Religious views.

Sir Francis was a religious man and a Christian in the truest sense. He had no love for ecclesiasticism, but was wont to worship God through nature, and especially through human nature. He saw that there was essential harmony between religion and science. He studied science in most of its branches, and his main object in so doing was to equip himself for the higher study of God.

Here is a passage from his diary explaining that his main purpose in life was :

"to learn the general principles and to avoid as far as I possibly can being dragged into too much detail—for the study of science is only one part of my work, and that not the most important. My chief work will be the study of man and especially the effect of religion—and here comes in the feeling that my best work in that line cannot be by study—study is too cold and hard. I will keep my mind healthy by studying science, and my body healthy by the hard outdoor exercise amidst Nature one has when exploring, and I will mix with men, and read the best books, see the best works of art, hear the finest music, but my deepest religion will form itself intuitively all this time and cannot be obtained by study."

Literary work.

Younghusband's books are inspiring and are mostly about religion, mountaineering and travel. In *The Living Universe* his

love of religion, science and mountains is very clear and beautifully revealed.

In *Vital Religion* he has recounted a remarkable experience under the stars during a night in the open in Tibet. He was feeling happy because he had successfully completed his arduous work in Tibet, and he became as it were transfigured and felt as if he were being caught up into all the divine beauty and goodness and truth of the Universe.

"Such experiences are only too rare ; and they but too soon are blurred in the actualities of common life. Yet it is in those fleeting moments that God is made real to us. We glimpse then the true reality of things. We penetrate beneath the outward appearance and see the spring which is welling up within. In those moments we really live. Each is worth a lifetime."—*Vital Religion*, pp. 4 and 5.

and again :

" . . . such experiences . . . occur among both men and women of every religion in every country. They are indeed the spring from which all religions have sprung. Joy was of the essence of Christ's message. Hindu, Buddhist and Muslim saints have declared the same ; and the Psalms are full of its expression."—*Vital Religion*, p. 5.

Study of religion.

Younghusband was a Foundation Member of the Society for the Study of Religions, a Vice-President as long as he lived, and for some time the Chairman of its Executive.

Later on he founded the World Congress of Faiths in which all his ideas about inter-religious fellowship came to full fruition. For him the study of religion was only incidental to its deeper realization, so that it might be used in all its branches to diffuse peace and goodwill among men instead of war as heretofore in history.

With little financial support, but helped by a number of devoted voluntary workers, he gradually built up the organization of the World Congress of Faiths. He held many conferences at which the voices of some of the world's greatest religious leaders were heard. The last of these was held at Birmingham during the summer of 1942, and it was there that he collapsed and shortly after his spirit passed from his body at South Lytchett Manor, Dorset, the home of his good friends Sir John and Lady Lees.

He had lived for 79 years, a man always young in spirit.

Interest in Adult Schools.

Sir Francis was interested in Adult Schools and expressed sympathy with our aims and achievements. He had opened lessons in Schools in Surrey and was due to speak at Tadworth on "Inter-religious Fellowship" in September, 1942, but did not live to fulfil this engagement. But on that date one of his best friends and most

loyal co-workers came and spoke about him, so that we almost felt his presence—and indeed he was present with us in spirit.

When we think of Christianity in relation to World Community we cannot ignore such a man as Sir Francis Younghusband ; he stood for everything that is broad and sympathetic and tolerant in religion. He exemplified the spirit which most Adult Schools desire to cultivate and he was undoubtedly one of those men through whom divine radiance has shone. Those who knew him well were fully conscious of this.

It is suggested that this lesson may be concluded by a discussion on inter-religious fellowship, what it involves, what preconceived notions should be abandoned, leading on to a consideration of what religious fellowship can do to promote that world-wide peace and goodwill that is implicit in all the activities of our Adult School Movement.

Questions :

- (1) Have you ever desired to climb a high mountain, and if so, why?
- (2) Have you ever experienced anything like what Sir Francis has described in *Vital Religion*?
- (3) Do you think that our Movement and the World Congress of Faiths should collaborate and support each other?

December 2nd.

SAINT BENEDICT.

NOTES BY JOHN W. P. BOURKE.

Bible readings : Psalms 133, 134 ; Philippians 4. 4-13.

Suggested hymns : *F.H.B.* (new) : 44, 410.

The vision from God for those that have eyes to see it, and human capacity to body it forth in the things of earthly life—such has been the twofold theme running through this Handbook. And now, as the book draws to its close, we come to think about one of the greatest and grandest figures that have ever caught the vision and laboured to make it real to fellow men.

His life.

He was born about 480 A.D. at Nursia (the modern Norcia), a town of Central Italy. The first mention of his name, and indeed the earliest account of his life, come from the *Dialogues* of Pope Gregory the Great written over a century later (c. 593). When not yet twenty he decided to renounce family tradition and worldly

happiness, and to start life as a solitary in a rock cave in the wild mountain region now called Subiaco, east of Rome. The sanctity of his life and the conversions he effected attracted to him many disciples ; and it was from among these that his first communities were founded.

Soon, however, his increasing fame aroused serious local jealousy and attempts to subvert and corrupt his followers and even to poison him ; until at length he decided that his work could go forward only if he personally withdrew elsewhere. Accordingly, having appointed superiors for the communities he had founded, he himself with a small company left Subiaco for ever, and set out in a southerly direction. At Cassinum, by the ancient Via Latina, some 50 miles north-east of Naples and but a few from Aquino, birthplace of another great Saint of later centuries, they halted in their wanderings ; and upon the isolated hill commanding the old town St. Benedict decided to found his monastic capital.

There, upon the rugged, lonely heights of Monte Cassino, at one of the darkest periods in history, was established a beacon of the spirit whose beams, first cast upon Western Europe, little by little shone out to the ends of the earth, and still are shining. There the Saint lived and laboured for the rest of his life. There he composed his Rule. And there, probably in or soon after 547 (the commonly accepted date 543 is almost certainly too early) he died.

His rule.

What is a rule ? A way of doing something well. Whatever activity we engage in depends to a greater or less extent upon rules which must be observed if it is to be done well (think of examples). The Benedictine Rule is a rule, not for doing merely this or that, but for *living a life as a whole*. What sort of life ? Not a successful life, nor even primarily a happy life, but a *holy* life. It is a rule of life for those who seek, through worship, service and self-discipline, to attain here and now to a closer union with God, to His glory and the good of men everywhere.

The aim was not a new one. In a measure it should be the aim of every Christian—however few be called to follow the full Benedictine life. It was the general aim of the pioneer communities of the Early Church. Nor was the Benedictine the earliest “rule”. There were already the Rules of St. Basil and St. Pachomius in the East, and the traditions of monastic practice collected by John Cassian in his “Institutes” and “Conferences.” But it was the first Rule written in the West for the West. Furthermore, it marks a great advance upon its predecessors (and indeed some successors) in several fundamental ways. (1) It provided a constructive, coherent plan of life, instead of a vague series of somewhat negative precepts. (2) It was a rule for a communal, not for a solitary life. (3) It could be applied universally to any religious community, whereas the older Rules were individual and variable.

The Benedictine ideal.

It will be seen to be :

(a) *Balanced*. The Saint, while admitting that there is in his Rule "some little severity", hopes that there is nothing "harsh or burdensome" (Rule : Prol.). Exaggerated feats of asceticism and private rivalry therein are discouraged. The Abbot of the community—a man most carefully chosen—is to be "discreet and moderate" and is so to "temper all things that the strong may have their scope and the weak be not scared" (Chapter 64). Manual labour is to be so ordered that "everything be done with moderation for the sake of the faint-hearted" (Chapter 48). Clothing for the brethren is to be simple, yet "suitable to the locality and temperature" (Chapter 55); their food and drink proportionate to their age and the work they do (Chapters 39-40); their sleep adequate (Chapters 8, 22). Real asceticism indeed is aimed at, but sought by subjection of the individual will to a common authority and purpose rather than by spectacular private mortification. As St. Francis de Sales says in one of his Letters, "what greater austerity is there than the constant subjection of the will to obedience?"

(b) *Social*. The emphasis is laid upon the social nature and duties of the human person, not upon the private sanctification of the individual soul in isolation. Monks of the "strongest kind" (fortissimum genus ; Chapter 1) are those who live in communities (coenobites). Worship and work are to be corporate. The sick are to be cared for "as if it were Christ himself who were served" (Chapter 36), guests to be received "as Christ would be" (Chapter 53) and old men and children to be specially considered (Chapter 37).

(c) *Constitutional*. It is the Rule that is supreme, not the Abbot administering it. Abbots come and go, the Rule abides. The Abbot is individual, the Rule universal. The Abbot, as representing Christ in the community, has great power; but he is to "do all things in the fear of God and according to the Rule" (Chapter 3). His power is further limited by his obligation to discuss "weighty matters" in general chapter "because the Lord often reveals to a younger member what is best" (Chapter 3)—a delightfully human touch. And in general, "everyone shall follow the Rule as their master." (*ibid.*)

Vision and plan in his work.

Back of it all is the vision of the Christian pattern, received not made. His work is one of the most wonderful human plans in which this pattern has sought expression in the world. Consider its significance.

(a) *in the religious community*. St. Benedict did not so much

found an Order in the strict sense as compose a Rule applicable to existing foundations for their guidance and, where necessary, reform ; and as such, the Rule was confirmed and approved by Pope Gregory the Great as the one rule for monks. Its aim is to realize on earth a life based as closely as possible upon the Gospel counsels of perfection.

(b) *in the world at large.* Think of the state of the world in which St. Benedict lived. Darker the outlook could scarcely have been. The Roman Empire crumbling, and apparently all civilization with it. Italy invaded and pillaged, first by Goths, later by Lombards, both alike "barbarians." Above all, the decay of the townships, those power-houses of all life, religious and cultural as well as commercial. The Benedictine Monastery here fulfilled a twofold mission. It stepped into the breach, and through centuries of conflict and chaos remained the rallying point of the abiding values of human civilization ; and it did so on the basis of a common faith in God and man. Most of the pioneers of Christian civilization were, like Augustine in England, trained under the Benedictine Rule. Particularly great, indeed, is the debt of England. No less than nine of our oldest cathedrals were Benedictine ; and a greater number of our religious communities were founded under the Benedictine Rule (and the Cluniac adaptation of it) than under that of any other Order.

Benedictinism at the present time.

In England to-day there are in actual being a number of important Benedictine communities, of which some (the Abbeys of Downside, Ampleforth, Belmont near Hereford, and Douai near Reading) derive from foundations in pre-Reformation England. To each Abbey is attached a school approved by the educational authorities ; in addition, Ampleforth has St. Benet's Hall at Oxford, Downside has Benet Hall at Cambridge. Each also serves many parishes. Thus are maintained the ideals of corporate worship, of teaching and preaching. As to manual work, Buckfast (Devon) and Prinknash (Gloucestershire) are engaged in farming, bee-keeping and building. The great venture of the building of Buckfast is well told in the nice little illustrated "Historical Guide" obtainable from the Abbey. The monks of Prinknash are building their Abbey at the moment.

And now once again, in this latest and most horrible of wars, European civilization seems on the verge of collapse. As I write these words, Monte Cassino is clouded by the smoke of battle ; St. Benedict's Abbey has again been destroyed. But his ideal still beckons and his work, untouched, goes on before. Let us pray that now, too, and always when our human wickedness and folly set us tottering on the brink of ruin, leaders may be raised up among us to glimpse anew the Pattern, and rally us.

Books :

Text of the Rule. English translation with introduction and notes by Cardinal Gasquet. (London : Chatto & Windus, 1936. 5s.)

Saint Benedict. Don Justin McCann, O.S.B. (London : Sheed & Ward ; 2nd impression, 1938. 4s. 6d.) The best short account of the Saint's life and work that I know.

For further consultation :

Benedictine Monachism. Abbot Cuthbert Butler, O.S.B. (Longmans, 1919.)

The Monks of the West. Count de Montalembert. Books IV and V. (From a good reference library.)

Section X.**Pattern and Plan.**

NOTES BY GWEN PORTEOUS AND ERNEST DODGSHUN.

December 9th.

I.—PATTERN AND PLAN CONTRASTED.

Bible reading : Matt. 7. 21-29. (Others suggested in notes.)

Suggested hymns : 43, 53, 56, 121, 365.

i. The use of the words "Pattern" and "Plan."

As these notes are being written, every day brings fresh evidence of planning in many departments of our national life. There are plans for housing, health, and education ; for the use of the land and the arrangement of cities, towns, and countryside. Such planning is necessary and it may be good. We shall do well to study it carefully and critically. Some of it is immediately recognized as good, some we feel is less good but acceptable as being the best that can be managed at the moment, and some of the proposals we reject as poor, if not definitely bad. But what is the criterion or test of essential rightness ? By what standard do we judge the value of a plan ? Is it not true that, while few of us could answer this question clearly, we are everlastingly dissatisfied if leaving it unanswered ? We feel there is an answer. Moreover, when any plan embodies even a very small part of what we feel to be the answer, something within us knows it and leaps to meet it. It is as though something within us is akin to some thing, not ourselves, altogether good which is seeking to take shape in human life and in society. "We needs

must love the highest when we see it." Is this quotation worth critical attention?

2. The Terms compared and contrasted.

The word "Pattern" as used in these notes expresses a conception of goodness which we feel to be taking shape and emerging in the world whenever human life is lived at its highest at all times and in all places. Moreover, "goodness" covers every choice expression of the human spirit, its perception of truth, its feeling for beauty, its sense of fitness in creative work, all grace and uprightness in personal and social life.

The word "Plan" covers such arrangements as are made in human society at any given time for the living of an ordered life. These arrangements may be transitory or they may serve life for a considerable time. Plans belong to the here and now. They come and go, and in succeeding each other always aiming at some closer accord with a pattern more clearly revealed. But what about Pattern? Is there not some quality of the eternal in it? Many of the best minds at all times have thought so. Sophocles, for example, speaks of "the path which august laws ordain, laws which had their birth in the highest heaven, neither did the race of mortal men beget them, nor shall oblivion ever put them to sleep, for the power of God is mighty in them." Is it possible that the Pattern has existed from the beginning, in the very intention of God, and emerges whenever men have had the opportunity, ability, and willingness to discern it? Or, do you think that the Pattern is being made gradually by man as he progresses and develops his nature, in other words, that it is man-begotten? It is unlikely that there will be complete agreement on this question. Differing points of view should meet with sympathy and tolerance. There is the evidence of the heart and of experience as well as that of reason and the intellect, and, whatever we may reply, we shall know that an extension of our present knowledge is both possible and desirable.

3. Pattern or Plan—which is the more important?

Clearly both are vital, and it is not a question of "either"—"or." It is equally clear that, for the most part, we should try to see the Pattern before we set out to plan. Only in so far as Plan conforms to Pattern will it be of service to mankind; that is to say, only as it accords with a conception of goodness always existent for the finest minds and spirits, which we also know to exist because we, too, respond to it and are sometimes completely changed by it when it is presented to us. We recognize it as the "fountain-light of all our day, the master-light of all our seeing." When the Pattern is detected by us as being embodied in a person, we are more deeply moved by it and convinced of its reality. If we can see it incarnate in a man as it was in Jesus, then doubt and argument cease. Love and worship give us certainties of a new order and we know that all

our planning must proceed out of these certainties. A vision of the Pattern must precede the making of a sound Plan, even though it be seen through a glass darkly.

4. Those who perceive the Pattern, and those who contrive the Plan.

Both are essential, but those who perceive the Pattern are rarely the same persons as they who make the plans. Consider the Planning first: this requires the active, logical, administrative, systematizing mind which expresses itself in law, government and organization. "It is a taming and domestication of life, the conscious and deliberate effort of man to reclaim the desert for the service of his desires, the fabric of human brain and will." It is an imposing of orderliness upon life as against confusion. With such a conception of Plan in mind, let us turn to think of Pattern as that which it is the nature of life itself to produce. It is begotten by life when life is free to develop according to the will of Him from whom life came. Paul speaks of it as "the hidden purpose of God—that long-hidden philosophy which God, before time began, destined for our glory." (Quoted from *The Twentieth Century New Testament*, 1 Cor. 2. 7.) Pattern is the order discovered in life, in harmony with the divine intention, whereas Plan is an order imposed upon life in order to carry out the intention within time and space. When Plan conforms to Pattern, all is well. If it does not, we may well expect disaster to follow. Pattern is perceived, discovered, recognized. They who see it are quietly receptive rather than active, instruments rather than agents, sensitive receivers rather than instigators, persons in whom and through whom the Light can shine and the Word may speak. Those who perceive the Pattern can rarely formulate the plans, and this is cause for neither wonder nor sorrow. It is, however, plain common sense that the planners catch a glimpse of the Pattern from those who can see it clearly. It is sheer tragedy when, as so often has happened, the planners kill the men and women of vision. Planning, at its best, is the direction towards actual accomplishment of just so much of the Pattern as humanity can use at any given moment. Compare Phil. 2, latter part of 12 and 13. In connection with this section compare a complementary thought of John Macmurray's in another realm, "We find ourselves contrasting civilization and culture, and there is real reason for doing so. Civilization has to do with the environment in which we live. Culture is concerned with life itself and the way it is lived . . . the quality of human life itself."

5. Conditions under which the Pattern may be perceived.

It may not be given to many of us to discover of ourselves new glimpses of the Pattern, but we can all train ourselves to see what the men of vision, the saints, prophets, and artists have discovered for us, and we can learn a little what a saint or artist is like. This

is not easy and we must be willing to pay the price of knowledge. In what differing forms do you think this price may appear? Those who have seen the Pattern and revealed it know how to be still. It is the kind of stillness which is the focus of intense creative activity. They have learned how to listen, how to be intently attentive. They have become humble and truly charitable, loving all created things. They have eliminated self and are alertly aware of something which is being given, not self-begotten, something unpredictable but recognized when given. Artist, saint and prophet are all agreed about this. Once seen, the Pattern cannot be denied, its validity is established. Its shape, its nature, its significance must be proclaimed. Always the Seer is a Sayer. Every artist, like every prophet, is a missionary, but neither artist nor prophet will be truly missionary unless he conform to the conditions in which inspiration is given.

Do you see in all this any argument in favour of an increase of leisure time for ordinary people which would give a better chance for quiet meditation, for stillness, for receptivity?

There is an accompanying view which must not be shirked and it is contained in the words, "If any man will do his will, he shall know of the doctrine" (John 7. 17). This text should be lifted out of its context with great caution for too much may be built upon it. At the same time it implies the willingness to obey which, of itself, will be the revealer of more truth. It has often been the experience of men that the doing of one duty clearly seen does open out vistas of the next step.

6. Jesus as Revealer.

All the great religions of the world have revealed something of the Pattern, and have embodied it in forms which had meaning and life for the ages and the parts of the world in which they appeared. Christians believe that Jesus has revealed more of the Pattern, and that he has revealed it so completely that he can satisfy the souls of men everywhere and for all time. Yet note his frequent "Not I" coming apparently naturally in his conversation. Note also his constant refusal to plan in detail. Refer to Luke 12. 13-15; 12. 57; John 5. 19-20; 8. 28; 14. 10.

7. The "Great Divide."

Many honest and energetic men and women are now conscious of a clash in their thinking about these things. Their desires for the true progress of mankind and their willingness to co-operate in plans even to the point of sacrifice and labour are beyond question, yet they do not see clearly what the Pattern is, whence it comes, or by what power it is to be achieved. Some agree with Julian Huxley that "Man stands alone as the agent of his fate and the trustee of progress for life" (*Hibbert Journal*, April, 1943), others agree with Sophocles, Jesus, and a host of others that man is not alone, but the co-operator with a divine spirit, wiser and mightier than himself.

This challenges our deepest thinking. All aspirations after progress must be somewhat fruitless unless we know a direction, probably have some goal, and have discerned a Pattern. The author of that fine song of buoyant hope, "These things shall be" (*F.H.B.* 56) leads up to the culmination of all his longings in the prophecy that "man shall be at one with God in bonds of firm necessity."

Those who have studied the subjects of the Handbook will have seen its contention that the Christian ideal points the way to this firm necessity for the true destiny of man. It is, moreover, the beginning and end of the faith that in Christ, who is both the Power of God and the Wisdom of God, there is revealed a true Pattern of life, and that by the appropriation of his spirit the right Plan also may progressively be found.

Reference :

Much help may be gained from *Renascence*, by Nicodemus, especially Chapter 1. Other chapters follow and expand the theme. (Faber & Faber. 8s. 6d.)

December 16th.

II.—PATTERN EXPRESSED IN PLAN.

Bible readings : Job 28. 20-28 ; Isaiah 61. 1-4.

Suggested hymns : 56 (again), 257, 364, 4.

"I do not know how any man can look upon the world in which we are now living without instantly coming to the conclusion that it stands in need of some masterful saving power. It is a rescue that is needed rather than a mere reform. There has been a shipwreck, a catastrophe : things have got out of hand, and there is a state of horrible confusion. The means men are taking, and the principles they are seeking to apply, are themselves at variance and seem at times rather to deepen the confusion than to allay it. They are not a match for the condition with which they have to deal. The great ideas lack power to make themselves effective. As we ponder these things . . . the thought of God starts into the mind."—L. P. JACKS.

There is but one sound way of beginning to discuss the world evil, and it is to attain some vision of the world ideal. Most men can detect the madness, but what is the sanity of the position? One great thing that is wrong with many of us is that we so seldom ask what is right, with a view towards striving after it.

Questions :

What are we human beings in this world for? Consider three or four of the stock answers and comment upon them.

Do you agree with Dr. Jacks's quotation at the head of these notes, especially about rescue? What comments have you to make on it?

It will soon become clear from a consideration of these questions that no Micawber-like attitude will do for us, no "waiting for something to turn up." We are almost compelled to think in terms of planning. The previous lesson discussed the relation of Pattern to Plan. This one continues the same theme but with more emphasis on the nature of planning. When we pray, "Thy Kingdom come," we are thinking in the symbol of a pattern given to us, and the achievement of it is committed to human hands and brains which are not perfect instruments for the purpose. (See very helpful matter in Chapter 4 of *The Proper Study of Mankind*, by B. A. Howard, published by Ginn & Co.)

Architecture and Building.

What exactly is a Pattern? For our purposes it is the model or standard of perfection towards which we wish to strive. If we believe that this is God's world and not only man's, it will surely be wise to consider the Pattern towards which He wishes us to strive, not only to prevent a clash of wills, but to ensure the best. Ought we not to pray,

"O God, control us as Thou wilt,
And guide the labour of our hand;
Let all our work be surely built
As Thou, the Architect, has planned."?

As Craftsmen ought to keep close touch with the drawing-office to see that their planning does not go askew, it would seem that we should also keep contact with our spiritual base, and herein is a good reason for our regular times of conscious worship.

A Medley of Provocative Points.

From here onward, for the sake of conciseness, we propose to give notes for thought and discussion without comment.

1. Any pattern and plan that is worth while must be great enough to secure wide enthusiasm and approval, to establish a standard embracing every issue, and, as Mr. H. G. Wells has said, "What common end can there be in all the world except this idea of the world kingdom of God?"

2. Note how, in planning, one needs (a) the technique of the well-ordered mind, and (b) the definite aim as a safeguard against vague, woolly and pious platitudes.

3. Note the new wealth of knowledge and resource now at our disposal, and the need for fitting it rightly within the pattern-plan. This means the harnessing of vast powers for man's betterment and the restraining of them from his destruction.

4. Note that whereas some planning may be upon a national scale over which, as a people, we have some measure of control, other planning must be in co-operation with other peoples, and this

will call for much accommodation and adjustment in the spirit of goodwill. Do you know of examples where this has already been done?

5. Observe that, in all our planning, we are not handling a set of circumstances outside of ourselves, but that *we* are parts of the situation which is to be restored. How does this affect our schemes and the interpretation of the Pattern?

6. Consider that in this matter we cannot begin at a beginning —there is no “clean slate” for us. We have already an inheritance of both good and evil which must have reckoning and come into calculation.

7. Note that this kind of planning must be accomplished without making it a special and separate business—a kind of professional enterprise, but that it is to be done within the sphere of ordinary life. It is for you and me to cultivate our own patch of duty and responsibility as well as attend to the general good.

Does this Handbook help?

Look at our scheme in review and see how a place has been found for many approaches to the subject. We have to think of this in sections as well as in the whole, and such sections are: SOCIETY, or the relations with others; EDUCATION, or the realm of knowledge and judgment; HEALTH, or the discipline of functions; WORK, or the economics of living; LAND, or the use of the sources of production; HOME LIFE, or the scope of domesticity; CULTURE, or the pursuit of creation and joy.

We started our book with a search. We captured a model or pattern in examining our understanding of Christianity. We tried to take in “the world’s immense design”, and then we explored some of the ways in which men tried to work it out, the mistakes they made, the heroisms they endured, and how they had to refresh their powers constantly by getting back to the original vision. We saw how easy it has been for man to see the Pattern in parts, and how difficult to grasp it as a whole. Then we considered John Woolman, one of those rare souls who seem to have held both in balance. From this point we discussed some of the sections mentioned above, all of them fitting into the considered scheme and illustrating it. We reviewed, with reverence and sympathy, other Patterns given by some of the world religions on which millions have built their plans. Finally, we sat at the feet, so to speak, of St. Benedict, “one of the greatest and grandest figures that have ever caught the vision and laboured to make it real to fellow men.”

Romance and Practice.

We must have been impressed with the romance and thrill of the Christian adventure no less than with the record of men’s heroisms and mistakes. The attempts to put the pattern into a plan

have led to both triumphs and tragedies, as was perhaps to be expected. If scriptural examples are wanted, the Book of the Acts will furnish records of planning on every page, but we have given for our readings two outstanding passages worth attention.

The first gives one answer to the question which, if we are humble, we ask for ourselves, "Where shall wisdom be found and where is the place of understanding?" What do you take to be meant by "the fear of the Lord"? (Compare the use of the word in Prov. 14. 26, 27; 19. 23; Hebrews 12. 28.) The second passage gives something akin to a programme for Christianity, and was, for the most part, quoted and adopted by Jesus.

There have been versions of the Creed of Christ which repelled and seemed to make the very word of God of none effect, but there was nothing wrong with the programme of Jesus. Those who ally themselves with it find themselves in a large place with scope for their best energies. "If you know anything better, live for it; if not, in the name of God and Humanity, carry out Christ's plan."

References :

Ends and Means. Aldous Huxley. Chapter 5, on "The Planned Society." (Chatto & Windus.)

Through Chaos to Community? John Macmurray. No. 24 in "Peace Aims. Pamphlets." National Peace Council, 144 Southampton Row, London, W.C.1.

December 23rd.

CHRISTMAS MUSIC.

NOTES BY C. KENNETH FROST.

Bible reading : Luke 2. 1-20.

Book references on Carols :

Preface to *The Oxford Book of Carols.* (Oxford Univ. Press. Music Edition. 6s.)

Grove's Dictionary of Music and Musicians. (In a Reference Library.)

The Oxford Companion to Music. Scholes. (In a Reference Library.)

Singing : It is suggested that this be made an occasion not so much for learning *about* the music as for sharing in the fellowship that springs from singing or listening to it. Any departure from the customary School procedure which meets this end may well justify itself.

Few of us are unmoved by the spirit of Christmastide and so it is not surprising that much music of fine quality has been inspired by this Festival. Music has played a big part in creating and

maintaining the Christmas spirit and on no other occasion in the year do its strains and melodies find such general acceptance, not only in the concert hall but in numberless houses the world over. In our listening and singing together may we be moved to a sense of richer and deeper communion with the folk of other lands at this season.

Reference is now made to a selection of musical compositions, some vocal, some instrumental, associated with Christmas. It is hoped that Schools will make a choice to suit their taste and that arrangements may be made in advance to rehearse some of the carols so that their finer beauties are expressed.

I. The carol.

The word "carol" is originally associated with dancing and meant "to dance in a ring." Carols are songs with a religious impulse, spontaneously joyful in expression, simple though sometimes crude in form, voicing the emotions of the common people. Carols vary in their nature, being dramatic, narrative, or lyrical. They form a repository that is rich in folk-poetry and folk-tune, and, as Percy Dearmer remarks, expressed "the manner in which the ordinary man at his best understood the ideas of his age" and "retain their vitality because of this sincerity." The old carols were not all connected with Christmas although the large majority of those that have survived relate to that Festival.

They made their appearance in the fifteenth century and are said to owe their inspiration to the practice, in earlier times (attributed to St. Francis of Assisi), of installing a crib in Church at Christmas time; grouped around were figures representing the Babe's parents, the shepherds, the oxen and so forth. The carol singing (and in some instances dancing) often took place around the crib. The fifteenth century also saw many Miracle Plays or Mysteries and from this source several carols have survived.

A number of carols are preserved for us by the broadsheets or broadsides which were issued annually in various parts of the country. The Puritan influence of the seventeenth century discouraged Christmas celebrations, and the tradition of carol singing was losing ground in the century following. Other carols were passed on orally for generations and a number of these survive by reason of the efforts of folk-song collectors.

Carol Music and Singing.

'In more recent times composers have been at pains to provide harmonies to the old carol tunes (while preserving their character) and to give us compositions of their own. In the singing, variety of treatment is essential for the best results, say by taking some verses in unison, others as solos (the harmony being hummed in some cases), other verses unaccompanied, alternate singing by choir and audience and such like methods.

Some suggested Carols.

(From *The Oxford Book of Carols*. All the carols mentioned below (except No. 182, Curwen, 3d.) may be obtained separately, 2d. each, from Oxford University Press.)

(a) "*Coventry Carol*" (No. 22). This is a fifteenth century carol both as regards words and tune and was originally written for the mystery play, being there sung by the mothers of the Innocents immediately before Herod's soldiers enter to slaughter their children. Many carols, like the present one, had a refrain.

Strive to maintain a smooth pianissimo tone and the effect will speak for itself. The modern version of the tune, by Martin Shaw, will be found the easier of the two by our Schools. The words are in the vernacular of the times.

(b) "*Rocking*" (No. 87). A simple yet delightful Czech traditional carol. It is very short and the first, or both, verses may be repeated. Sung softly at the right tempo, and with a gentle emphasis on the word "rock" each time it appears, the result is very effective. The harmonization is by Martin Shaw.

(c) "*Song of the Crib*" (No. 77). This carol is fifteenth century German and words and music are traditional. It was definitely written for the ceremony of the crib. R. Vaughan Williams has supplied the harmony. The singing affords scope for variety as the Music Edition indicates; Mary singing verse 1, Joseph verse 2, servants of the inn (male or female) taking the remaining verses in turn, the chorus being sung in harmony by the full body of singers. Sing at a moderately fast pace and aim to produce a ring of jubilation in the chorus.

(d) "*Puer Nobis*" ("*Unto us a child is born*") (No. 92). A fifteenth century traditional German carol. There is a nobility about the musical setting by Geoffrey Shaw and if the treatment as suggested in the Music Edition is followed, both in the singing and accompaniment, the result is joyous and the carol ends in truly majestic manner.

(e) "*The Holly and the Ivy*" (No. 38). A folk-carol collected by Cecil Sharp in Gloucestershire. The footnote to the Music Edition says, "The subject is probably of pagan origin, and symbolized the masculine (holly) and the feminine (ivy) elements, as the tribal chorus developed into dialogue, all such songs being sung as a dance between the lads and the maids." Martin Shaw has added the harmony and the verses may be sung solo by treble or tenor, all singers joining in the chorus.

(f) "*Lullay, my liking*" (No. 182). The words belong to the fifteenth century but the excellent tune is by a modern composer, Gustav Holst. Archaic wording and different musical settings for each verse make extra calls on the singers but there is the sure touch of the composer as we are transported to medieval times.

2. Instrumental music.

(a) *Concerto Grosso in G Minor* (Opus 6, No. 8) (*Christmas Concerto*) (Corelli).

Archangelo Corelli (1653-1713) was born near Milan. At that time the violin was replacing the viol and Corelli was a master of the former, both as player and composer. A "Concerto Grosso" is a composition embodying a succession of movements, played by two or more solo instruments, accompanied by or alternating with a full or stringed orchestra. The solo element consists in the present instance of two violins and 'cello and these are contrasted with a body of stringed instruments.

This "Concerto Grosso" by Corelli is one of twelve he composed for Church performance. It is a magnificent work and takes us through a variety of expression from the lively to the exquisitely delicate. The work of the strings is superb and the broad flowing largo a joy to the ear.

Recording :

H.M.V. DB. 3639/40. London Symphony Orchestra under Bruno Walter.

(b) *Symphony from "Christmas Oratorio"* (J. S. Bach).

This Oratorio consists of six Church Cantatas for performing on separate days during Christmastide; the text is taken from verses in Luke and Matthew pertaining to the Nativity. The description "Symphony" is here merely used in the former meaning of instruments "sounding together" and was applied to an instrumental piece inserted in an opera or oratorio.

This Symphony which opens Part II of the Oratorio has become known as the "Pastoral Symphony." The Shepherds are pictured on their night watch. The name "Pastorale" as applied to an instrumental composition indicates six or twelve-in-a-measure time, the notes flowing gently and smoothly along in groups of three.

The effect produced by Bach is perhaps best described in the words of G. A. Macfarren (in his preface to Novello's Edition) : "Silvered by the silent moonlight, earth seems to sleep in the lap of peace, in token of the universal rest this night should have initiated."

Recordings :

"Shepherd's Christmas Music" (H.M.V. D.1741). (Philadelphia Symphony Orchestra under Stokowski.)

"Pastorale" (trans. for piano by Lucas). (H.M.V. DB.2406, Backhaus, and H.M.V. B.8276, Mark Hambourg).

Piano transcription (by Clarence Lucas) :

"Christmas Pastoral" (Oxford Univ. Press. 2s.)

(c) *Pastoral Symphony from "The Messiah"* (Handel).

Another "Pastorale," very true to type, its notes in four groups of three quavers to the measure. As in Bach's "Christmas

Oratorio" it prepares for a recitative—in Handel's case, "There were Shepherds abiding in the field." The music is remarkable for its simplicity and breathes the air of the countryside. The "Pastorale" usually suggests the Musette, a folk instrument akin to our bagpipes, and Handel here indicates the drone bass of that instrument. This piece is based upon an actual tune of some Italian Shepherds, supposed to have been heard by Handel when in Italy in 1709.

Recordings :

Col. L.2345 (Sir Thomas Beecham and Symphony Orchestra).

H.M.V. C.2071 (London Symphony Orchestra and Malcolm Sargent).

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